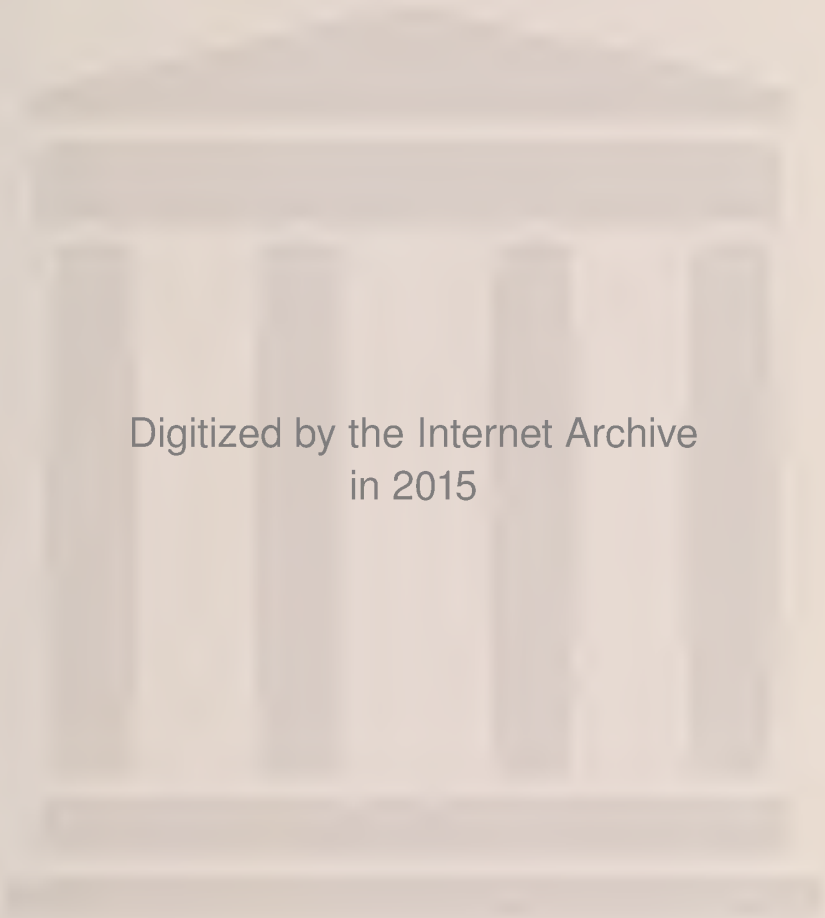
SCC
9364
v. 19

SCC
9365 (in rear)
v. 20



Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom198woma

WOMAN'S WORK FOR WOMAN

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XIX.—1904

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

INDEX TO VOLUME XIX.—1904.

PAGE

AFRICA—Women Missionaries 51
Single Men's Corps 51
Mission Statistics 54
Praise Service 54
In Memory of C. W. McCleary—Verse 54
First Personal Report 54
Batanga Field, 1903 55
Benito Affairs 56
One of Dr. Lippert's Bulu Stories 57
Young Man's Fourth Year Report 58
The Feud, Story of Fang Life 59
Élat Station Report, 1903 61
Letters from 62
Notes on 1, 50, 58, 217, 241, 242, 265
ANNUAL MEETINGS 136, 159
AUXILIARIES AND BANDS, NEW 23, 46, 70, 95, 116, 163, 190, 239, 289
AUXILIARIES, NOTES TO 20, 44, 67, 93, 114, 141, 161, 188, 211, 237, 260, 285
BOOK REVIEWS:
Fifteen Years Among the Top-Knots, or Life in Korea 174
The Vanguard, A Tale of Korea 175
Islam and the Oriental Churches 178
The Turk and His Lost Provinces 180
A Miracle of African Missions 180
Pioneering in Central Africa 180
Memorial of Horace Tracy Pitkin 181
China's Book of Martyrs 182
Siege Days 182
BOOKS, NEW 20, 50, 74, 98, 236, 285
BOOKMARKS, JAPANESE 285
CHINA, STUDY OF. (See *Rex Christus.*)
CHINA FOR JUNIORS (text-book) 66, 98, 235
CHINA—Women Missionaries 27
Paotingfu Door Wide Open 9
Open Door Near Nanking 11
Great Blessing at Paotingfu 27
Hodge Memorial Hospital, Paotingfu 28
Peking Station 30
Life on Lafayette Compound, Canton 31
Efficiency of Good Books at Wei Hien 32
East Shantung 33
A Medical Leaf from Hwai Ynen 34
About Girls' School, Nanking 35
A Sunday in Peking 36
West Shantung Reports, 1903 37
Medical Record, 1903 38
Philanthropy in Canton 51
Rescue Work in Shanghai 153
Letters from 17, 39, 40, 41, 42, 63, 135, 156, 157, 158, 183, 184, 233, 257, 281
Notes on 2, 26, 49, 74, 98, 122, 146, 170, 217, 218, 241, 242, 279
CHINA—HAINAN—Women Missionaries 147
An Outing in Nodoa District 148
Idol Feast at Liota 150
Several Sorts of Hainanese Human Nature 152
Letters from 156, 157
CONFERENCES—Interdenominational 25
Young People's at Winona 187
College Women's 208
Summer School, Northfield 208
Young People's, Silver Bay 209
At Liverpool, England 73, 234
CURRENT EVENTS 279
DOOR, HOW TO OPEN THE SHUT 5
DOORS SHUT AND DOORS OPEN 3
"DUX CHRISTUS" 187, 209, 259, 283
EASTER QUEST, THE—Verse 92

PAGE

EDITORIAL NOTES (in part):
Banner, The 2, 74
Benevolence 242
Bliss, Dr. Daniel 146
Books 26, 50, 74, 98
Christian Endeavor 85
Church Union, India 169
Converts 2, 170, 218, 242
Dale, Mrs. 265
Deaths 1, 2, 25, 73, 97, 121, 146, 218
Epidemics 1, 2, 122, 146, 266
Force, The 1, 26
Halsey, Dr. A. W 241
Human Distances 218
Isolated 98
Itineration 122, 217
Labaree, B. W 73, 97, 121, 279
Lowrie, Walter 241
Martyrs' Memorial 218
Medical 1, 2, 25, 82, 85, 122, 170, 218, 241
Native Women Advancing 25, 50, 98, 278
Nevius, Mrs 265
New Stations 26, 122
Other Churches 50, 218, 242
Personal 1, 25, 49, 73, 97, 98, 121, 122, 145, 146, 217, 241, 265
Postage 50, 170
Receipts 169
Recruits 1, 145
Schools 50, 74, 98, 122, 169, 170
Students 25
Temperance 122
Thanks 74, 98, 242
War 1, 2, 49, 73, 74, 97, 122, 146, 169, 266
Weddings 146, 218, 241
Wilder, Robt. P 146
EVENTIDE—Verse 235
FACE TO FACE WITH MISSIONS IN ASIA, Paper Sent to Conference, Liverpool, England 193
GUATEMALA, TIDINGS ONCE MORE FROM 128
Letter from 232
"I AM THE DOOR"—Verse 284
ILLUSTRATIONS:

Africa, Mission Dwelling at Benito, 57; Élat Boys, 61. *China*, 'Cycles of Cathay, 11; Church at Paotingfu, 28; Paotingfu Station, 29; David Gregg Hospital, Canton, 30; One Ward, 32; Dr. Fulton and Students, 31; Nanking Graduates, 35; Blind School, Canton, 53; On the Bridge, Vang-Chiu, 149; Best Bridge in Hainan, 149; Banyan Tree, 150. *Guatemala*, Glass Casket, 128. *India*, Kolhapur Girls, Sewing, 76, At Play, 76, Eating, 77, Fifth Standard Class, 78; Maharajah's Palace, 77; Sikh Religious Teacher, 82; Elephant, 171; Chairman of S. S. Committee, 172; Church and Manse at Hāthi Khānā, 173. *Japan*, Japanese War Cartoon, 197; Statue of Yamata Dake, 199; Kanazawa Park, 199; Iris in Bloom, 200; Typical Ainu Hut, 203; Group of Ainu, 204. *Korea*, Green Coats of Seoul, 6; Devil Worship Tree, 7; South Street in Seoul, 141; Kang Si and Tung Si, 246; Gateway, Pyeng Yang, 247; Mrs. Irvin and Class, 249; Four Generations, 250; Home of Dr. Sharrocks, 251. *Mexico*, Stone Lion, 176; Sugar Mill, Vera Cruz, 177; A Family, 177. *Persia*, Rev. B.W.Labaree, 124; Shrouded Women of Asia, 195; Hamadan City, 219; Arithmetic Examination, Fiske Seminary, 222; Mountain School, Hassan, 225; Hospital, Teheran, 228. *Philippines*, On the Road, 147; Filipino Village Crowd, 148. *Siam and Laos* Bangkok School Children, 100; Field Day at High School, 101; Hon. Hamilton King at Nakawn, 102; Rev. and Mrs. Campbell Mackay, 105; Flower-crowned Laos Girls, 107. *South America*, Parana Scenery, 129; Chilians Cooking and Washing, 131; On the Railway, Venezuela, 132; The "Lift" on English Hill, Valparaiso, 178. *Syria*, Ras Baalbek, 13; Sisters and Child Patients, Beirût Hospital, 267; Speaking Her Piece in Lebanon School,

PAGE

271; Junieh Hospital, 273; Sidon Roofs, 277; Memorial Tablet to Miss Everett, 278; Ras-Beirût, Frontispiece.

India—Women Missionaries ... 75
Representative Woman of the Church ... 8
Education in Kolhapur ... 75
Missionary's Dilemma Squarely Stated ... 79
A Christian for Fifty Years at Lodiana ... 79
Unexpected ... 80
Hints of Hospital Life at Miraj ... 80
Two Summer Schools, Jagraon Field ... 81
Welcome for the Printed Page ... 82
High School, Dehra Report ... 83
A Wayfarer Audience at Kolhapur ... 83
Ignorance and Suspicion—Etawah Report ... 84
Medical Notes ... 85
A Valuable Teacher: Sunday "Gatherings" ... 85
Once Háthi Khánâ, now Goose Hollow ... 171
Letters from ... 16, 86, 87, 88, 89, 111, 157, 186, 258, 282
Notes on ... 1, 2, 74, 82, 85, 121, 122, 146, 169, 170, 217, 242, 266

Japan, Study of. (See *Dux Christus.*)
Sunrise in the Sunrise Kingdom ... 259

Japan—Women Missionaries ... 198
Swinging Towards Christianity, not Philosophy ... 14
Russo-Japan War and Christian Opportunity ... 108
A Woman's Patriotic Lecture ... 198
Good News from Three Schools ... 199
Soldiers' Annual Festival, Kanazawa ... 199
Tokyo Women Sharing War Burden ... 200
Trip in Shikoku Island ... 202
Joshi Gakuin Work for Navy ... 203
A Glimpse of Ainuland ... 203
Mrs. Winn's Varied Work ... 205
Gospel of John on the *Otaru Maru* ... 227
God's Messengers, the Silkworms ... 255
Letters from ... 112, 184, 206, 207, 233, 257
Notes on ... 1, 2, 74, 145, 146, 169, 177, 202, 205, 242

Korea—Women Missionaries ... 243
Some Korean Door Openers and Enterers ... 5
Mrs. Yi's Birthday ... 11
Russians in Syen Chun ... 107
Wartime at Pyeng Yang ... 127
What Korea Thinks About in Wartime ... 155
A Class of Women at Seoul ... 243
The Man of Fear ... 245
The Growing Church of Pyeng Yang ... 247
Fusan Encouraged ... 248
Syen Chun in Wartime ... 250
Advanced School for Girls and Women ... 252
A Group of Believers, Musical and Progressive ... 253
A Venerable Pyeng Yang Christian ... 254
Faithful Unto Death ... 254
Letters from ... 63, 89, 135, 158, 185, 256
Notes on ... 1, 26, 49, 73, 97, 122, 169, 241, 246, 250, 251, 253

Lantern Slides ... 43, 260

Mexico—Women Missionaries ... 128
A Glimpse of Old Mexico ... 9
Interesting from Jalapa Field ... 176
Letter from ... 258
Notes on ... 122, 170

Outline Study of Missions, Right Use of ... 18

"Over Sea and Land" ... 283

Paper Presented at Missionary Conference, Liverpool ... 193

Persia—Women Missionaries ... 219
A Martyr Missionary ... 123
Mrs. Labaree's Letters ... 123
From Dr. Benj. Labaree, Urumia ... 126
Incidents from Persia ... 219
Cholera at Hamadan ... 221
First Boarding-School for Girls ... 221
Last Letter from Rev. B. W. Labaree ... 223

PAGE

Medical Notes, Urumia ... 224
Young People of the Mountains ... 224
Hyacinthia, in Tabriz School ... 226
A Native Evangelist ... 227
Points from Persia Reports ... 228
Letters from ... 64, 111, 230
Notes on ... 14, 25, 49, 50, 73, 97, 121, 217, 218, 241

Philippines—Women Missionaries ... 147
In Filipino Villages, Panay ... 147
First Protestant Institutions ... 151
The New Era ... 151
Letters from ... 62, 63, 64, 156, 231
Notes on ... 2, 146

Quiz Meeting, A ... 19

Rex Christus, Hints to Leaders ... 18, 43, 91, 114, 159

Siam and Laos—Women Missionaries ... 99
Provision for Thirst in Siam ... 99
Rousing Meetings of Siamese Young Men ... 100
Buddhist Picnic at Nakawn ... 101
Medical Work Records ... 102
Nakawn a Great Medical Field ... 103
A Feast of Tabernacles in Laos ... 103
Sabbath Services in More Senses Than One ... 104
A Dearly Remembered Associate ... 105
Harriet House School ... 105
Commencement at High School, Bangkok ... 106
In Laos Villages ... 173
Letters from ... 15, 110, 111, 186, 231, 258
Notes on ... 1, 25, 26, 97, 98, 105, 121, 122, 146, 170, 242, 266

Since Last Month ... 20, 43, 66, 92, 114, 140, 160, 187, 210, 236, 260, 285

South America—Women Missionaries ... 128
How Becoming a Christian Changed a Home ... 129
From Liverpool to Valparaiso ... 130
First Protestant Wedding at Medellin, Colombia ... 131
Girls' School, Curityba, Brazil ... 132
Observations on Copiapo, Chili ... 177
Letters from ... 16, 17, 133, 134, 232
Notes on ... 1, 121, 242

Suggestion Corner ... 19, 92, 114, 160, 210, 235, 259, 284

Syria—Women Missionaries ... 267
Personal Christianity of Syrians ... 12
A Christmas Tree in a Hospital ... 267
Their Works Following—Results of Labors by Mrs. Ford and Mrs. Eddy at Kheyam ... 269
Midsummer in Lebanon Day-Schools ... 270
Along with the Medical Missionary ... 272
The Missionary Home: Its Place ... 274
A Word for Gerard Institute ... 276
Beirût Seminary To-Day ... 277
A Colporteur in Syria ... 279
Letters from ... 280, 281
Notes from ... 1, 2, 25, 50, 97, 146, 217, 242, 265, 266

Taken Home in 1903 ... 3

Treasurers' Reports ... 23, 46, 70, 95, 116, 141, 163, 191, 214, 240, 263, 289

United Study of Missions—Report of Committee ... 65, 90

United Study Text-Books: Librarian's Views ... 113
Aids in Philadelphia Libraries ... 113
China, *Rex Christus:* Hints for Leaders ... 18, 43, 91, 114, 159
Study of Japan, *Dux Christus:* Mention ... 187, 209, 259
Aids for Study ... 259, 283

War—Russians at Syen Chun, Korea ... 107
Russo-Japan War and Christian Opportunity ... 108
Wartime at Pyeng Yang ... 127
What Korea Thinks About in Wartime ... 155
A Japanese Woman's Patriotic Lecture ... 198
Tokyo Women Sharing the War Burden ... 200
Joshi Gakuin Work for the Navy ... 203
The Man of Fear ... 245
Syen Chun in Wartime ... 250

What They Are Doing in Asia Series ... 51, 75, 99

Woman's Work for Woman ... 2, 73, 74, 98

RECEIPTS of the Woman's Foreign Missionary Societies and Boards of the Presbyterian Church, 1903-1904, were as follows:

Headquarters,	Philadelphia	$170,332.02
"	Chicago.....	97,602.07
"	New York	79,141.63
"	Albany	7,669.99
"	St. Louis	17,342.90
"	San Francisco.....	13,147.75
"	Portland.....	3,792 12
		$389,028.48

ORDERED home by her physician, Mrs. Geo. Bruce, who so joyfully went to Canton Mission last year.

A CONFERENCE in Korea, appointed for the autumn, is postponed by war.

AMONG missionaries who are within the war radius, our friends at Syen Chun, Korea, have so far been nearest to the guns. First Russian and then Japanese troops have occupied their city, Dr. Sharrocks has treated wounded soldiers, they saw a dying Russian officer who went from his wedding to the war, they heard from Russian lips how their victorious foe marched straight up hill in the face of steady firing at Chun Chu; pastoral letters to village Christians have been intercepted, mail couriers searched, their own chair poles were loaned for a Russian's stretcher. Upon every small excitement that arises, the Korean women pack in as close to Mrs. Sharrocks as they can get—gate-house, kitchen, dining-room full all night, the cellar a storage for Korean valuables. The people carry off doors of their houses, lest they be burned. Amid such hurly-burly, they had one rare Easter token—the calla lily bloomed.

IT is probable that Rev. J. G. Dunlop is by this time on his way to Manchuria. He is one of the half-dozen Christian chaplains appointed to accompany the Japanese army, and was expecting to get off in July with the Fourth Corps, which is a west coast division, the section of country which Mr. Dunlop knows well. By permission of th olonel, he was preaching to soldiers he regiment at Tsuruga in June. At Fukui, their new home, Mrs. Dunlop has gone into the Red Cross Society, spending afternoons by the wholesale, rolling bandages with ladies of the city. It will not be as much fun for her to have Mr. Dunlop gone to the war as it will be for us, to whom he promises to send notes of what he sees. He will do grand service for the men. How shall we help him?

WHETHER or not branches of the Presbyterian Church unite in America, they are steadily moving towards union on all the fields of foreign missions. In India, after several years of discussion, a national Presbyterian Church approaches realization. Seven Synods, with twenty-five Presbyteries, will constitute one General Assembly for all India, to which some twelve Presbyterian bodies, representing different nationalities, countries, languages and historical traditions, will elect commissioners. The present relation of missionaries to the General Assemblies of their own countries will be severed, for the sake of union.

A UNION between two schools at Osaka, Japan, has been for some time in the air and is now happily consummated. The Naniwa Jo Gakko of our Mission and the Wilmina Jo Gakko of the Cumberland Presbyterian Mission have been combined, under the management of the latter and on the ample grounds of the former. The schools had last year forty-five and eighty pupils, respectively. With the prestige of larger numbers, under the able guidance of Miss Morgan and her assistants of the Wilmina, the union school has opened with bright prospects, and both the missions represented anticipate the help of Christian workers who, year by

year, shall come forth from its walls. This arrangement leaves Miss Garvin free to resume evangelistic labor, which was always dear to her heart and is more than ever needed.

THE summer term of the Joshi Gakuin opened in April with fifty new pupils, and with the chapel renovated, enlarged and more convenient than before the fire. The news that the Washington City women have raised the full amount required for a new cottage was most encouraging, in view of many applicants who are now turned away for lack of dormitory room. The greatest of all needs in this first-class school is two or three American teachers, to throw themselves heart and soul into its service, and it is believed the Lord has made provision in this respect.

IT is uncommonly good luck, for La Reforma, that takes a good school teacher away up there in the Guerrero mountains. Thank a German for it. He married the teacher down at Chilpancingo, herself a product of Mexico City school.

THE teacher in Mexico City Normal School writes that ten girls wish to confess their faith in Christ. "Some of them seem to be really converted."

SUMMER school at Etah, India, March 15-24, was begun for Christian workers and ended in a genuine revival. Fifty people are believed to have decided for Christ. One man received a great blessing and took it to Fatehgarh, laboring among his own family. He tried to get his mother, a quarrelsome old woman, to attend church; she turned him out of doors; he persisted; she went to a service three miles distant, was converted, confessed her sins in church, and became zealous for two careless sons who, with the wife of one, have since confessed Christ. Rev. John Forman in reporting these facts adds: "Pray that this movement may extend as a great revival wave throughout all the churches of our Synod."

AT the close of her first six months in Soochow, Miss Lois Lyon rejoiced to see her Chinese language teacher, a man, unite with the church, being one of nine received the same day, March 27.

TWENTY-SIX, the largest number ever received at one time to the church in Tengchow, were added at April Communion. This ingathering followed weeks of united effort, by members of both the Presbyterian and Baptist missions, to reach every person in the city with the gospel appeal.

DR. DENMAN of Chieng Mai, Laos, styled his last year "wonderful" for the work which had been neglected. Dispensary and press might each be called a business success, but "patients who were *not* visited, the gospel which was *not* preached," weighed on his "dissatisfied heart." As the physician and press manager was also mission secretary, and member of executive, property, medical, auditing, new Chieng Mai hospital and launch committees, the neglect of some things would appear not wonderful but inevitable.

AFTER twenty-one years in China, Dr. Neal has received his first gift-box of hospital supplies and is most appreciative of its contents, especially of five hundred excellent bandages which arrived opportunely at the time of the first wreck on the German railway, when several victims were landed in Chinanfu Hospital. The Governor of Shantung, has opened a free dispensary, "run on Western methods," in the city, and Dr. Neal rejoices over such evidence of Chinese interest in rational treatment of disease.

MEDICAL labors of Dr. Hansen at Lakawn, Laos, were remunerated by a grateful patient with one English walnut; another time with three cucumbers.

REMARKABLE sense of propriety has Miss Fleeson's pony. As he was carrying her to a convention of Baptist Karens, north of Lakawn, he immersed her in a mountain stream.

WHATEVER is going by mail to a mission station loses time and money if addressed in care of a person in this country. An instance in point has just occurred. A box of picture cards for China was sent to WOMAN'S WORK FOR WOMAN. The postage, seventeen cents, would have carried it straight to China, but as it was, had to be paid again.

Once Háthi Kháná, Now Goose Hollow.

Háthi Kháná means "elephant house." In olden times, when the native rulers and princes of India roamed about the country making great displays on their elephants, it was no doubt a feeding ground and resting place for these noble animals. It is a part of Fatehgarh City. On nearing the place, now, one is met by hissing geese, quacking ducks and cackling hens, reminders of many another "goose hollow" in western towns of America. Cooks, sweepers and general servants of English people in Fatehgarh live at Háthi Kháná. By coming in contact with the English, these people are much less prejudiced than others. They are thrifty, most of them owning their huts.

A few years ago Rev. John Forman began mission work in Háthi Kháná. Dulare, a boy about fourteen years old, was the first to become a Christian. In a short time his younger brother Dilawar was baptized and others followed. While it is difficult to reach the women of India, boys can win their mothers' hearts and these boys soon led their whole family into the new religion. Dulare and Dilawar came to the mission boarding-school, but visited at home frequently, and there a Sunday-school was organized.

THE NOBLE ANIMAL.
Photographed by Rev. C. H. Mattison.

Their uncle Ganesh became a Christian; lost his position and was very poor. He was uneducated and practically a figurehead in the growing Christian community. Mr. Forman employed him and he proved a faithful, steady servant. At one of the annual mission meetings, Ganesh went to help do the cooking. The Mem Sahib in charge had organizing and executive ability and divided up the work, but a visitor, helping to set the table, asked Ganesh to bring the butter. "I cannot bring the butter," he said. "Bhowanee is Committee on Butter. I am Coffee Committee!" Ganesh knew what was expected of him, and did it. One day the thought came, why not do Christian work in Háthi Kháná on the same plan of division? Perhaps Ganesh need not be a mere figurehead if something is assigned to him. So he was appointed chairman of Sunday-school committee, with Dulare, Dilawar and other boys to assist him. They went into Goose Hollow every Sunday, an hour or two before Sunday-school, and called on all the people. They went as those with authority to invite the people out. They would not listen to excuses. "You *must* come, we are a committee to bring you;" and the people came out, heard the gospel, believed, and during that year thirty in the neighborhood were baptized. They seemed to be the right kind of Christians. They were willing to make sacrifices. A little church was needed. One man gave the ground. All said they would work on the building. It is made of sun-dried bricks. Strong men could dig up the dirt; the hole left added value to the property, for it was a good swimming pond for ducks and geese. Small boys mixed the mud, treading and kneading it with their feet. Others moulded bricks and turned and carried them. Every hand and foot at work, cheerfully, expectantly, is it any wonder that the walls of Zion grew? The women had a part,

too. The inside walls of such houses are finished with a *lép*, or plaster of cow manure mixed with earth and water. This is always woman's work and they finished it off smoothly, rubbing it with the wide-open hand. When dry this

CHAIRMAN OF S. S. COMMITTEE AND FAMILY.
Photographed by Rev. C. H. Mattison.

plaster makes a nice finish with a dull green tint, such as is so fashionable in wallpapers—clean, pure, odorless and, physicians tell us, very desirable for a hot climate, on account of its disinfectant properties. No chairs or benches required. A straw mat in one corner marks the spot to be occupied by the women. They sit in circles around the kettledrum and other instruments used in singing. The men crowd the rest of the room.

A manse was completed a few years later and a preacher and his wife live there, who both teach day-schools. Frequent additions to the church cheer them. One of the elders is cook for the magistrate. The preacher and his wife give their services to this community, week days and Sundays, for the sum of five dollars a month. The people are tanght the grace of giving and help in their support.

Háthi Kháná is not a light set on a hill, but a light in what was once a very dark hollow. We can have little shining communities on every hill and in every hollow and all over the plains of India, if the Church at home heeds the call for men and women.

Mary E. Bandy.

The pastor's wife at Háthi Kháná is teacher of the school for sweeper children and, although a woman of little education and not much force of character, is succeeding and has won the confidence of the people by her gentle, lovable disposition. She is singularly truthful and honest for a Hindustani woman and her patience in the midst of difficulties is worthy of admiration. In October we had heavy rains which caused much damage. Several of the little mud houses were rendered quite unfit for use and the little church was filled with goods and chattels of those who had taken refuge there. The pastor's wife was among the number. Her house had gone down in the storm. She uttered not a word of complaint, but was only thankful that the lives of all had been spared. I was rather amused when she asked me to excuse her for not having had school for two days, when the water was so deep that the children could not come.

—From Miss Fullerton's Report.

THE EVENING SERVICE.

My aunt and I went with Mr. Bandy. We found a tiny church, feebly lighted by a small lamp or two. In one corner sat the women with their babies, we sat against the wall upon a bench, and on the floor gathered some twenty-five men, poorly clad and almost shivering, but eager for the service. One man played the native drum, another clinked a pair of brass discs, and by the light of our dog-cart lamp they sang their *bhajans* and read the Bible lesson. Mr. Bandy preached in simple words and, in closing, some half-dozen men prayed. One thing we notice here,—that when a leader asks for several to pray there is a general scramble for the privilege and he usually has to call a halt. No gaps! This scene of Christian fervor contrasted

sharply with another that we had witnessed just before the service. Going single file down the narrow alleys of the village, deserted and dark at that time of the evening, we were suddenly startled by piercing screams from a courtyard we were passing. We broke through the dilapidated mud wall and found inside a boy, of about ten years, undergoing a cruel beating from his older brother while his father stood by and superintended. They explained that the boy had gambled away a few *annas* and they intended to beat him to death for his wickedness. I doubt if they intended any such thing, but we were shocked enough and succeeded in persuading the irate parent that the punishment had gone far enough.

Elizabeth V. Prentiss.

In Laos Villages.

[This account was intended for May WOMAN'S WORK, but arrived too late.—EDITOR.]

Leaving our æsthetic tastes at home on the parlor table, Sara, Howard Jr., and I, their mother, left on January 30, for a three weeks' tour to out-villages in the southern district of Chieng Mai Church. Our men were here by daybreak. We were to go in chairs, so I had engaged two men to carry me in one chair and two others to carry the children, arranging their chairs together on bamboo poles. The latter arrangement was not very satisfactory, for Howard Jr. would persist in getting his head in the sun, much to the grief of Sara who tried to protect him with a three-covers umbrella. But a boy three years old does not usually sit in one position long at a time, so after the first twelve miles I decided to attach his chair to my poles, and as a result, I had to engage four men instead of two, to cross the rice fields with their high ridges and deep ditches.

CHURCH AND MANSE AT HÁTHI KHÁNÁ.

As we had always accompanied Mr. Campbell on these tours, it seemed a task to start out alone, but we had a pleasant and profitable time. We visited in forty Christian homes, taking in three large villages, and a number of smaller ones. The people had decided that as the "Father Teacher" was away on the long tour to the Kamoo country this year, the "Mother Teacher" would probably not visit them, so when they saw us coming, they all ran out to meet us and welcomed us most heartily. An elder accompanied me who assisted in all the services, as also did most of the carriers.

The first Sabbath out, we spent at Chan Kam where the Christians had arranged to have their New Year's offering, and for which they had a place ready in one corner of the chapel. These offerings consisted of rice in the hull, rice pounded for use, fruit and vegetables. They were to sell these and put the money into the church treasury. The second Sabbath we were at Mae Aw, and had a good day.

The third Sabbath, at Tong Yom, Christians from all the neighboring villages came to meet with us. I had received a note from Dr. McGilvary saying that he would come down and remain over Sunday to help us, so I made

arrangements for a communion service. Over one hundred communed and we had a precious service. The villagers served dinner to all who were present, and we held afternoon service early so that all could return home that evening.

We visited in the homes of non-Christians and were cordially received, finding many interested listeners and some who are believers, but are meeting with such bitter opposition that they are slow to be baptized. Of four young men in whom I am much interested, two are persuaded to become Christians. Will not friends of Laos pray, with me, that all barriers may be removed and, before we make this tour next year, these four and many others may become earnest followers of the blessed Master, and that the seed sown in every part of this land may bring forth a bountiful harvest? The Master's work is a glorious service.

Sarah Campbell.

TWO NEW BOOKS ON KOREA.

Fifteen Years Among the Top-Knots, or Life in Korea. By L. H. Underwood, M.D. (American Tract Society.) Pp. 271; illus'd; $1.50 net.

This narrative has peculiar interest, both in subject and style. The writer went to Korea as a medical missionary in 1888, and a year later was married to Rev. H. G. Underwood. Mrs. Underwood tells of her personal experiences in medical and evangelistic work. The advance of Christianity in Korea is a marvelous story, bare facts have stirred our hearts to praise and wonder, but here we have vitality, the book throbs with life,—life of Koreans and of missionaries, the transforming power of the life of Christ. Simplicity and directness take us to the writer's side. We enjoy her vivacity, humor and spirited independence, we share her discomforts and thrilling experiences, we feel her compassion for the multitude. With her we appreciate the fibre of the Korean Christians. From the opening description, Mrs. Underwood's keen love of nature makes us no longer strangers to the land, we too have seen Korea,—its grim shore, mountains and rushing streams, its birds, butterflies and sweet wild-flowers.

One center of interest is the author's friendship for the Queen, an experience unique in missionary annals:

> Never before had I, an American—a descendant of Colonial ancestors who had cast off the shackles of tyranny—bowed so low. Never had I thought to feel as I felt when first entering the presence of a real live King and Queen. We found ourselves sitting face to face in a chatty sort of way, in a little eight by ten room, with the King and Queen of Korea. The Queen excited my deepest interest. No one could help reading force, intellect and strength of character in that face; vivacity, *naïveté*, wit, all brightened her countenance and gave it a wonderful charm. In addition, she possessed a warm heart and consideration in her relations, at least with us missionaries, which would do honor to any European lady of high rank. The Queen, though a Korean who had never seen the society of a foreign court, was a perfect lady (pp. 23, 24).
>
> During the fall and winter of 1894 and 1895 the Queen sent for me very often, asking many questions about foreign countries and their customs, and chatting most affably. With Her Majesty so friendly and kind, I at times almost forgot that I was not having a *tête à tête* with an intimate friend.
>
> One day the Queen asked why I had never brought my little son and bade me bring him next day Both the King and Queen have always shown a passionate fondness for children. The Queen ordered nuts and candies brought in, and insisted on his eating then and there. When we were ready to go, the King actually knelt down in front of the baby, and with his own fingers buttoned on the little coat and made a brave attempt to tie the cap strings (pp. 114-117).

The account of Mr. and Mrs. Underwood's wedding trip,—a preaching and healing tour of one thousand miles into the interior, where white woman never trod before,—is full of stirring incident. We quote abridged descriptions of an evening stroll and a robber attack:

> We sauntered along until a few steps beyond the confines of the village, where woods closed in on all sides We had observed here and there as we passed along what looked like a sort of huge pen made of logs, weighted with great stones on top, strangely constructed, as if for the housing of some large animal. Now a sound as of heavy and yet stealthy footsteps on the dry leaves in the shadow of the trees arrested our attention. An uncanny mystery seemed to hang over everything. Slightly startled by the sound, we awakened to the fact that the pens we had seen must be tiger traps; that this was a famous tiger tramping ground; that the enemy against whom the village was so strongly fortified were these beasts of prey, and that it would be in every way profitable to us to postpone our moonlight rambles for some more propitious time and place. So with a less lover-like and more business-like pace we returned to the prosaic but welcome shelter of the huts (pp. 55, 56).

I peeped out from the inn through a crack where the door stood ajar, and saw a party of twenty or thirty country fellows, wilder and ruder looking than any I had yet seen; each carried a short, stout club, and they were all shouting in angry tones. The tiny place seemed filled with the men and the hubbub; our chair coolies had hidden away. The attacking party with loud and angry voices accused our *mapoo* of having stolen their goods. The ruffians made a rush and carried off our poor *mapoo* away outside the village. After what seemed an age of suspense they returned without the man and one by one carried away the members of our party till only Mr. Underwood, the little soldier, and I were left. The fear that lay like ice at my heart was that they would carry away and murder my husband, too. But when the affair reached this point the villagers interfered and forbade. The men therefore sullenly filed away. We knew that if any help was to be had for the captives it must be secured at once, so it was decided to start as soon as possible. My scared chair coolies had sneaked out of their hiding places. My chief grief was that we must leave our poor friends behind, yet there appeared to be no other way to relieve or help them. Just as we were ready to start, two or three country people came and asked for medicines for trifling complaints. Was anything ever so ill-timed? Not knowing what moment the ruffians might return to drag us away to share the unknown fate of our attendants, perhaps death, surely torture, I prescribed. Alas! I hope none of my patients were poisoned; but with so distracted a mind did I work that it was very difficult to fix my thoughts on afflicted eyes, ears and throats. At last, however, all were satisfied, and we started on our race with time (pp. 67-71).

As an example of Christian work:

The numbers of new centers of gospel growth were amazing. In one place a couple of old men, traveling, sat down by the roadside and as they rested sang a hymn. A farmer whose house was near, overhearing the strange words, came and questioned, and ere long became a believer, with his family. From this household the blessing overflowed for neighbors and friends. In another case a young bride made a strong stand for Christ in the heathen family into which she had married, until she had won over the entire family to the same faith, and they again had brought others. These are only a couple of examples that were paralleled in many communities (pp. 217, 218).

The phenomenal growth of the Church, with its basic principles of self-support and individual effort, is forcibly presented. We most heartily commend this breezy volume. *L. B. A.*

The Vanguard, A Tale of Korea. By James S. Gale. (Fleming H. Revell Company.) Ill'd; 320 pages; $1.50.

This is a story, not a historical narration, much less a report. It is a charming, humorous story, equally adapted to the friends of missions and to those who are not. The first class will be at home among cities, Korean names, and now and then events, which are familiar, but they will see the East out of a new window. Some will realize in their own case the wish of the preface, "May the earnestness of the conflict come home to the reader." The author never falls below his aim, that of showing the true "Vanguard," what it stands for, its high calling, its sublime duty. There are no didactic explanations, but a graphic portrayal of the fight for souls and the Korean's struggle into light.

How many foreign missionary books have we, outside of biography, which without qualification we dare hand to the uninterested? "The Bishop's Conversion" has long been a stand-by. Now we have another, and on a loftier plane. The chances are that out of the fun and tragedy of "The Vanguard," some scoffers will be inoculated with healthful ideas and the inexperienced will be set on the right track. We may think we recognize some of the personages of these pages but, peer as we will, we shall never find the author. Whatever personal experiences of his are built into the fabric of the story, they are all credited to somebody else, located somewhere that Mr. Gale is not.

Where shall we choose our extracts? There's the rub! Shall we select some of the tidbits about "Dragon," the Korean boy-servant of the missionary, "Willis"? Shall we dip into the fascinating eleventh chapter, "The Printing Press," and tell how "Billy" broke down?—no such chapter in any book we have. And there are the apropos passages about Pyeng Yang the morning after battle, and the diplomacy of the U. S. Minister (p. 255). We may as well let the volume open as it will. Here is the last of "John Rakes, a piece of human flotsam" whom Willis nursed in small-pox:

When he awoke Willis said, "Take some of this to strengthen you and let me shake up your pillow."

"Well, you are good," said the old man.

"God is good," said Willis. "You haven't forgotten Him altogether, have you?"

"God? We have not been on speaking terms for the last forty years."

"Tell me," said Willis, "how that came about."

"I hardly know; I used to think about Him

and pray when I was a boy. My mother was great at prayin'."

"Keep away you [to the crowd], the old man's talking about praying," said Dragon, intending to scare onlookers, who are terrified when they hear of praying.

"I drifted away, you know, and somehow God and I got out. I had no confidence in Him, and after a while I began to hate His name. I hated the missionary, too; he seemed like God and Company, you know: but I reckon it's too late to reconsider my views."

"God is great on forgiveness," said Willis, and he fanned the flies away and put the old man to sleep. He seemed to pray at times.

"Lord, I m a tramp from the Far East, John Rakes. You can have no use for the like of me, but this missionary, one of the men I've cursed all my life, bless him. He has stood by me, he and his man, here in this lonely corner these days when I'm down. He says, too, that you are great on forgiveness. I used to hate the missionary, but this one is all right, good stuff. I hated you . . ." He opened his eyes and smiled, then gave his hand, and Willis took it. The poor old soul was passing out.

"My name is John Rakes," said he, "a bad man; never mind about me, but this missionary, God bless him, from now on I m on his side" (pp. 74, 75).

Here is the Korean idea of an American wedding:

Plum was to be married. "But, sakes alive, he is twenty-eight years old," said Grandma Kim, "and his hair has all dropped off. I must go and see about it."

"How long have you been betrothed?" she asked Plum.

"Never was betrothed," says Plum. "I'm engaged."

"You mean your parents did not settle who you were to marry?"

"Well, I should think not."

"Then how did you bring about the engagement?" asked Grandma Kim, deeply interested. (The Dragon was listening to the conversation just outside the door.)

"How did I bring about the engagement? Why, I saw this young lady, and she was good, and beautiful, and wise, and sweet, and I said, 'Would you, peerless one, condescend to come down and consent to be the wife of a bundle of sin, shortcoming and stupidity, who adores and regards you as flawless perfection?"

"Really," said Grandma Kim. "Did you? You never could do that with a Korean woman, or you'd spoil her. Then what did she reply?"

"She said, 'You silly goose, of course I'll be your wife.'"

Grandma drew a long breath. She awaited the coming of Plum's *fiancée* with lively interest, and her surprises were only increased when that young woman and her mother arrived in the Land of Morning Calm. . .

Plum and Miss Addie walked out over the fortifications in view of all, he demonstrating and expounding the meaning of things. *Here* the Japanese had rushed in; *there* the Chinese had rushed out. "See those bullet marks on the gates and in the pines"

The Koreans concluded that it was most extraordinary, this method, but all right. The Dragon, as he stropped the carving knife in the kitchen, told the loafers that this was the way Western Kings did their engaging, and he believed in it, and pretty soon we would all go for a walk in Korea, study the fortifications, and then get married (pp. 142, 143).

Interesting from Jalapa Field, Mexico.

[This article was intended for Latin America number but was received too late.—ED.]

THE STONE LION.

Look at this venerable figure of a Mexican lion. Once, long ago, it had some part in the worship of the Indians of Misantla district, State of Vera Cruz. In the narrow valley of the Misantla River, about three miles southwest of the present town, there is a large pyramid or *teocali*, as the Indians call it. This is about one hundred and fifty feet long and seventy-five feet high. The lion is found just to the west of the *teocali*, in couchant posture, as seen in the photograph, with paws extended and facing the pyramid. The image is cut out of lava rock, and while the workmanship is crude and rough, the figure is quite vigorous and true to life. It is about seven feet long and two feet high. What place it held in the Indian worship can only be conjectured, but it is safe to suppose that the worship was inspired by fear and its object was to propitiate the beast and secure immunity from its ferocity.

In the hot country near the coast, in Vera Cruz, is a sugar mill belonging to Don Teofilo Gonzales, a member of the church in Misantla. His mill is built on the bank of a small, swift stream, appropriately called Pineapple, from the very fine fruit grown there. The mill is surrounded by tall feathery bamboo,

growing sometimes sixty feet high.

Don Teofilo Gonzales has a patriarchal family. The picture, herewith, is taken at one side of his front door. In this house services are held; and it is a true instance of the "church in his house." Himself and wife with their married sons and two married daughters and numerous grandchildren, with three single sons and one daughter, form a good-sized congregation. Besides them, a number of relatives and neighbors gather at the services, so that almost always the house is filled to overflowing. There is just enough negro blood in this family to make them enjoy music, and they sing our Spanish hymns with spirit.

It is on ranches such as this, among the humble country folk, that the gospel finds most ready entrance, and a good part of our most faithful Christians are to be found. Free from the temptations of the towns, largely isolated from worldly distractions, they lead a simple life, and listen with avidity to the truth.

Let me give you a glimpse of the front of our mission premises in Jalapa. The large front door opens into a hallway or vestibule. To the right of the hall a door opens into the chapel, which is fifty-one feet long, and lighted by four large windows on the street. The front view gives but a poor idea of our property. Just back of the chapel are rooms for the Mexican helper.

Our dwelling house stands back one hundred and fifty feet from the street, and is surrounded by a beautiful garden with oceans of flowers. It would be a treat to you of the North to go out with me some morning in January and cut rosebuds, heliotrope, pinks, pansies, violets and mignonette. Our property is very unpretentious, but is well adapted to our work. We shall, however, need a larger chapel before long. At present it barely suffices for regular services, and on special occasions does not accommodate the congregations.

Annie R. Boyce.

SUGAR MILL, VERA CRUZ, MEXICO.

Observations on Copiapo, Chili.

[Received too late for use in South America month.—ED.]

DON TEOFILO GONZALES AND FAMILY.
Grandchild on knee.

Here we are, back in Chili, about four hundred miles north of Valparaiso, our old station. It seemed almost like coming to a new country, landing as we did among strangers, but the people are warm-hearted and kindly, so it did not take long for us to feel at home.

Copiapó is fifty miles from the sea on a little river, which coming down from the snow-capped Andes redeems this valley from the desert all about us. This is a conservative Chilian town of about 10,000

inhabitants. The streets are narrow, with monotonous one-story houses built close up to the sidewalk. Now and again, through an open door one catches glimpses of pretty gardens, but exteriors of the houses, with their iron-grated windows, are very uninviting. Copper is mined in the hills around, but the grade of ore is low, and at present the people are suffering from hard times.

THE "LIFT" ON ENGLISH HILL, VALPARAISO.

We have a neat chapel, with Sunday-school attendance of about eighty and, at evening preaching, about one hundred. One scholar who is never absent from Sunday-school is a paralytic, and is brought there by one of the elders, a vender of meat pies. He and his wife make the pies, and he goes out twice a day with his horse and little red cart to sell them. He works late Saturday night, but Sunday, horse and cart are taken out only to bring this poor man to church.

All the water we use I buy by the pail, and it all comes into the house by the one door. My water-boy is an enthusiastic temperance lad. The water carts have bells, the pie-man blows a horn, and venders of ice cream play a sort of mouth-organ that sounds like a miniature calliope.

Two weeks ago there was a woman at church, with her grown son, who had come some forty miles to sell the ore which her husband and son had taken from their own little mine. She had had a New Testament for several years, and now she wanted other books and instruction how to use them. Day before yesterday I saw one of our Sunday-school boys at the railway station. He was going to mines further inland in search of work. His hand luggage consisted of a Testament and hymn-book tied up in a colored handkerchief.

In connection with the church here, evangelistic meetings are held at private houses in the city and in smaller towns near. An English service and Sunday-school are also maintained, although the English population is small. Our principal mission is of course to reach the multitudes of Spanish-speaking people all about us, to whom the Bible is a closed book.

(*Mrs. J. F.*) *Emma F. Garvin.*

ISLAM AND THE ORIENTAL CHURCHES

AND OTHER NEW BOOKS.

Islam and the Oriental Churches. Students Lectures on Missions, Princeton Theological Seminary, 1902-3. By William Ambrose Shedd, M.A. (Presbyterian Board of Publication.) Two maps; price (net) $1.25, postage 7 cts.

To the follower of Christ, and especially to the student of Christian history, Islam possesses a melancholy interest peculiar to it among the religions of the world. It alone can claim to have met and vanquished Christianity. Islam arose in a region accessible to Christianity, for Mecca is only eight hundred miles from Jerusalem over a road traveled by Muhammad in his youth. It arose at a time when Christianity should have evangelized Arabia, for in the six centuries by which the gospel of Christ preceded the creed of Muhammad, Christianity had spread to the borders of the Pacific, Indian and Atlantic Oceans; had revolutionized the greatest empire known to ancient history, and created a vast literature and a new learning. Why did it lose in Asia? What were the causes of defeat?—(Introduction, p. 4.)

Islam owes its origin not to the strength of Christian influence but to its weakness, not to force of circumstance but to the fault of the Church. Arabia was neglected for six hundred years and the Church has suffered the penalty. The Romans, Greeks and Syrians despised the barbarians of the desert, and they paid the price of their scorn. This is the first chapter of a long story of defeat. . . Let us impress on our minds that such neglect will

always be punished, that Christendom will always and inevitably pay the penalty of its indolence (pp. 43, 44).

The above passages may be styled a platform of what these Lectures discuss and unfold with great clearness and comprehensiveness. The subject of three out of the six Lectures is "The Relations of Christianity and Islam" in Western Asia. It is shown how and why Christians had the opportunity to make their beliefs known to Mohammedans in the period of their early contact, and that Christianity has left a permanent impress on Islam, while itself influenced far less by Islam.

The long and in some respects not unfriendly, contact of the faiths has left its impress on Islam. . . . In spirit they have become more antagonistic with the passage of the centuries. . . The ethical standard of Islam does not show Christian influence (pp. 82, 83).

Mr. Shedd gives full recognition of the toleration practiced by Mohammed and his early successors:

"Toleration is the distinguishing mark of the policy of the Arabs toward Christianity; toleration in the strict sense of permitting other religions besides the dominant one to practice their rites, but not toleration in the broader sense of religious equality. Along with Christians, Jews are also tolerated as being possessors of a revelation from God" (pp. 96, 97).

Mesopotamia had for generations been the battlefield of two great empires and the great Christian cities, such as Edessa, Amid and Nisibis, had passed through siege after siege, and it is no wonder that the Christians welcomed the advent of Islam. The Nestorian patriarch is explicit in his testimony as to the toleration practiced: "the Arabs are with us, and are not only not opposed to Christianity, but they praise our faith and honor the priests and saints of our Lord and aid the churches and monasteries." He adds, however, that at Merv this toleration was to be secured by the loss of half their worldly goods. Bar Hebræus contrasts the Arab with the Roman rule as follows: "On this account (*i. e.*, the persecutions of Heraclius) the God of vengeance by means of the Ishmaelites delivered us from the hands of the Romans. However, our churches (*i. e.*, Jacobite churches seized by the Emperor) were not returned to us Nevertheless, we were better off for being freed from the cruelty of the Romans and their bitter hatred." One cannot but bewail the shortsightedness of the Christians and execrate the cruel folly of the Emperors. As one reads of the barbarities of other conquerors and the untold sufferings that have devastated Asia, admiration for the Arabs and their great leaders is increased (pp. 110-112)

Our lecturer having set forth the prosperity which resulted to Christians from living under tolerant Moslem rule, takes care to look beneath the surface and to show what a *limited* toleration it was.

In spite of so much that can justly be said to illustrate the degree of prosperity enjoyed by Christians under Arab rule, there was no such thing as equality, either in religious or civil affairs. To abandon Islam for Christianity was treason and punishable as such; to abandon Christianity for Islam brought privilege and pardon for past offences. In civil affairs the Christians were obliged to pay a special tax and were subjected to other vexatious disabilities. The acceptance of Islam by any one resulted in the disinheriting of all non-Muslim heirs (p. 121).

The regulations that required Christians to wear clothing that would distinguish them from others, prohibited their riding horses, and imposed other marks of inferiority, were no doubt only occasionally and locally enforced, but their existence is evidence of the feeling that Muslims and non Muslims were separate and unequal castes. Occasionally this feeling broke out into active persecution (p. 122).

If, then, Islam was tolerant and Christianity was prosperous, why were Persia and Arabia not converted by the early Church?

The great lesson of this history lies not in the terrors of persecution but in the far more subtle and ruinous effects of toleration. Christianity was given safety at the price of abstaining from proselyting from the dominant faith, and accepted a relation to the Muslim government that subjected the heads of the Church to constant temptation to unworthy subservience and intrigue. . . One of the difficult things in missionary work is to maintain friendly relations with such governments, on the proper basis of their gratitude for benefits to society accruing from the work and of common treaty rights, but without compromising principle. It is a still greater temptation to feeble communities of native Christians, to accept as inevitable restrictions to exercise of the missionary spirit and to limit, not merely their activities but their sympathies, by the scanty concessions of an unfriendly government. History shows that under Muslim governments the legal status of Christians, so far as their right to worship is concerned, is indisputable; also, that toleration is conditioned on the acceptance of an inferior status, and this is the fundamental law of Islam (pp. 133, 134).

Without the first three lectures, the last three could not be appreciated, but they take us into even more interesting studies: "The Expansion of the Faiths," "Downfall of Christianity," "Light of the Past on Future Conflict." Mr. Shedd handles his theme in a fine, scholarly way. His spelling of proper names is

no doubt based on a scientific use of Persian, but it is puzzling to American readers. We do not mind his writing "Muhammad," but it is not till after seeing the strange name "Umar" on ever so many pages that it dawns upon us he is our old friend Omar. The familiar Hegira becomes "Hijra" and one friend declares that Genghis Khan transformed to "Jingis" makes her cross-eyed.

The Turk and his Lost Provinces. By William Eleroy Curtis. (Fleming H. Revell Company.) Ill'd; pp. 396; $2.00 net.

Much information, usually accurate, about Constantinople, Bulgaria, Bosnia, Servia and Greece, by the correspondent for the *Chicago Record-Herald.* The book would be improved by condensation. The paper is very poor.

About the Queen of Greece:

Greek scholars are trying to restore ancient Greek to common use. The advocates of a return to the classic tongue insist that the only way to restore it is to teach it to the children in primary schools. Their opponents argue that if children are taught nothing but ancient Greek they cannot read modern newspapers, magazines or books This controversy is hot and cold according as provocation occurs.

During the recent war with Turkey, Queen Olga, who is a noble woman, famous for her good works, and a niece of the late Czar of Russia, found that the sick and wounded soldiers in the hospitals she visited were not able to read the Bibles she gave them, which were printed only in the classic Greek. She was greatly grieved at this, and arranged with two eminent members of the theological faculty to translate the gospels into modern Greek. They were hastily printed and circulated in the army at the Queen's expense. She paid the translators handsomely for their work and bore all the cost of the enterprise from her private purse Before the war with Turkey had ended, every soldier in the Greek army had one of Queen Olga's Testaments in his knapsack.

Last spring the students of the university provoked an agitation and held a series of meetings at which inflammatory speeches were made against desecration of the Holy Scriptures and the words of the Redeemer by translating them into modern Greek. The agitation culminated in a mass meeting called at the ruins of the Temple of Jupiter. The meeting was managed by students, who, to emphasize their objections, secured several copies of the book and burned them over a slow fire in a dramatic manner. The police attempted to disperse the crowd; stones were thrown, shots were fired. Soldiers were called out and for two days it was a question whether the military or mob would rule the city At least seven students died in the streets or were fatally wounded, and their funerals were made occasions for political demonstrations. The result has been to strengthen the support of the classic language and to make the good Queen very unpopular. Before this incident she was beloved and admired by everybody (pp. 347-350).

A Miracle of African Missions. By John Bell. (Fleming H. Revell Company.)

This "Story of Matula, a Congo Convert," is one to adorn the annals of the Christian Church. Born a savage, this man became a gentle, Christlike soul," who suffered for the truth and was a faithful witness for God.

Pioneering in Central Africa. By Samuel P. Verner. (Presbyterian Committee of Publication, Richmond, Va.) Ill'd; pp 500.

THE CONGO RAILWAY.—"Until the steamboat and railway came, all transportation was done on the heads of Africans. Doubtless mules can be used for this purpose when adequate effort is made to raise them, but as long as an African cost ten dollars and carried sixty pounds of goods two hundred miles in a fortnight, with a ration of fifty cents a week, no one saw fit to try the mule. . . Stanley found that the Congo made Central Africa accessible as the Mississippi Valley, save for a stretch of two hundred miles in the river's course between Stanley Pool and Matadi" (p. 45).

"Stanley found that a series of tremendous cataracts begin at a point about four hundred miles from the sea, where the river leaves its calm upper course and winds through and over the Chrystal mountains" (p. 55).

"Just at the time of our arrival (at Matadi, in 1896) the Congo Railway had been opened for a section of forty miles (p. 47). . . The engineering difficulties may be imagined when it is understood that from Matadi to the highest point crossed on the range, there was a total rise of 1,500 feet in altitude, necessitating many curves and steep grades. The ties had to be of iron, because insects would eat up wooden sleepers. Many deep and swift streams must be crossed, with steep valleys. In 1890, the work of construction was well under way (pp. 58, 59. . . The track was a narrow gauge, and the train was borne rapidly out of the yards at Matadi, around the American Baptist Mission compound, until it ran upon a shelf just over the mighty Congo's flood, two hundred feet beneath. This eerie, dangerous portion

of the track continues for about a mile along this terrible precipice, until it turns up the little Mpozo River and the Congo, seen for the last time for a month, is left issuing from his chasms and gorges, guarded by immense, silent, rocky hills, one of the grandest and wildest scenes on earth" (pp. 61, 62).

BUNDU.—Among the boys who volunteered to accompany me to the Pool was a bright yellow lad of eighteen years, and an unusually intelligent face. He was a professing Christian, a Baptist, a good cook, spoke French, English and Portuguese, was a splendid shot, and became as faithful and noble a friend and companion as any white man ever had. I have owed my life many times to Bundu (p. 63).

The sleeping sickness befell Bundu, and he became steadily worse. The poor boy was well aware of what this probably meant. . . . The end was fast drawing nigh. Once he rallied faintly, and as I bent over him he said, in a voice which sounded far away and unearthly, "Master, God is calling me. Never forget your Bundu. Good-by, master, good-by" (pp. 406, 409).

THREE BOOKS OF THE BOXER PERIOD.

A Memorial of Horace Tracy Pitkin. By Robert E. Speer. (Fleming H. Revell Company.) Pp. 310; $1.00 net.

"E'en as he trod that day to God so walked he from his birth
In simpleness and gentleness and honor and clean mirth."

Thus aptly is described the life of this martyr-hero. The record lifts the reader into an atmosphere pure and bracing as a June day on the mountain-side. Horace Tracy Pitkin came of Colonial lineage and was reared in a home of wealth, culture and Christian living, where his formative influences were all toward high ideals. The glad uprightness of boyhood naturally unfolded into the man's joyful service and sacrifice.

His school and college days were marked by loyalty to duty, activity in Christian service and happy comradeship with boys and men of like purpose. His musical ability was ever a social charm and an effective factor in religious work. At Phillips Academy, Exeter, he united with the church. The pastor writes:

The Christian Endeavor movement soon started in our church. He came into it as one of its active members, and most heartily. It was a joy to see him enter one of its meetings; not slipping into a back seat, but coming to the front with a nod and smile of greeting, and then making it his business to see that every one had a hymn-book and was well seated (pp. 34-35).

At Yale—

He became a teacher in the Bethany Mission Sunday-school, and during his senior year he was superintendent. In addition to this, he was interested in the Grand Avenue Mission, some of whose work included the effort to reach "drunkards and dead beats."

But the matter in which he was most interested was foreign missions. The Yale Volunteer Band was one of the most energetic organizations I have ever known, and Horace was its leading spirit (pp. 42-48).

In Union Seminary—

He, as elsewhere, he lived for Christ. His work was his all-absorbing interest. Zeal for missions consumed his life. His meat and drink seemed to be to work for the heathen world. We used to urge him to go out speaking less and to spend more time over his books, but he was deaf to our arguments.

Our dens were at one end of the seminary hallway; and he was ever bursting into my room with a laugh or a jovial story, or dropping in for a quiet talk and leaving behind one of those benedictions which drift from a man's soul into a fellow soul (pp. 99, 103.)

He interrupted his course to give one year to the Student Volunteer movement, carrying the missionary message to the Western colleges. With characteristic generosity, he declined a salary and paid his own traveling expenses.

It was for this work that Pitkin was especially fitted. He had a mind for minute things, for working things out in detail, and this power, together with his deep prayer life, brought to the work in the West inspiration and increased efficiency. In his letters how often he spoke of praying for the "back track," as he called the institutions which he had already visited. It was for this "back track" that Pitkin poured out his heart to God without ceasing, and God heard and answered abundantly (pp. 110-111).

After graduation, Mr. Pitkin married and went to China. The brief service of three-and-a-half years was cut off by martyrdom. His correspondence was full and picturesque. Here we vividly see Mr. Pitkin frankly facing new problems and meeting them with energy. The sad story of the last few weeks is simply told in his own letters and the records of associates. Ominously the cloud arose, and from its black shadow his life and many others rose to the light of the "many mansions":

And the end of it was what? Martyrdom? Well, the greatest character in human history deemed that a glorious ending of His life, and He laid it down as the law of life forever, that

whoso would seek to save his life shall lose it, and that whoso loseth it, for the sake of Christ, saves it forever (p. 309).

China's Book of Martyrs. By Luella Miner. (Westminster Press, Phila.) Pp. 512; ill'd; $1.50 net.

In this volume we have a record, not of missionaries, but of Chinese Christians, those persecuted thousands who, with dauntless faith, "endured as seeing Him who is invisible." The opening chapter tells of gracious preparation for trial in preceding revivals, while succeeding pages follow the path of the destroyer from place to place, recounting the loyalty of Christians to missionaries, the last suffering of those faithful unto death, and marvelous experiences of many who escaped. Strange reading is this closing chapter of the nineteenth century, a commentary on Hebrews xi, annals of those "tortured, not accepting deliverance, that they might obtain a better resurrection."

These incidents are usually narrated by Chinese survivors, occasionally by missionaries, and are given at length.

Why continue this rehearsal of barba ities? It would not be given, even in this brief form, but for the fact that the wondrous fidelity of these Christians cannot stand out in its true light except against this dark background (p. 168).

A Chinese pastor urged his wife to flee, but she refused, saying:

If we must die, let us die together. Besides, there are Boxers everywhere; there is no refuge where we would be safe. God grant that at least one of the older children may be spared to do the work which we may soon lay down (p. 173).

Mr. Chang, a Christian business man, had been seized at Peking. In answer to the questions of his accusers, he calmly and plainly stated his faith. Then he said: "I am ready to die. I am not afraid of death, and I shall not give up my religion" (pp. 194-5).

The story of little Ti-to has deep interest. He was sole survivor of an earnest pastor's family. Hidden for twenty days in a mountain cave, with only a little food and far from water, he escaped thence, and after wandering over a hundred miles, was rescued at the point of death and adopted by a Boxer captor, until found by his uncle:

Ti-to is now studying in Japan. Surely for this boy, so wonderfully preserved amid dangers seen and unseen, with the memory of his father's parting words, "If we are all killed, who will preach Jesus to these poor people?" God has some work to do (p. 377)

Siege Days; Personal Experiences of American Missionary Women and Children During the Peking Siege. By Mrs. A. H. Mateer. (Fleming H. Revell Company.) Pp. 408; ill'd; $1.25 net.

In the preface Mrs. Mateer explains that she requested all American missionary women and children who were in the siege to write upon the subject. From this material she has arranged the volume. Each chapter contains paragraphs from several writers. Day after day the story unfolds from dark threatenings of ill, through eight long weeks of siege, to the glad entrance of relieving troops.

The kaleidoscopic form of composition gains in many-sidedness what is lost in smoothness. Let no one imagine a depressing tale. Imminent peril is pictured, discomfort and wearying toil, yet the impression is sunny. Brave hearts are leaning on God, and as we share their troubles we also drink of their strength. It is a composite picture of many nationalities, many faiths, blended into one family whose features radiate courage, trust and willing service. Ingenuity, executive ability, humor, and the *naïveté* of childhood—all are here.

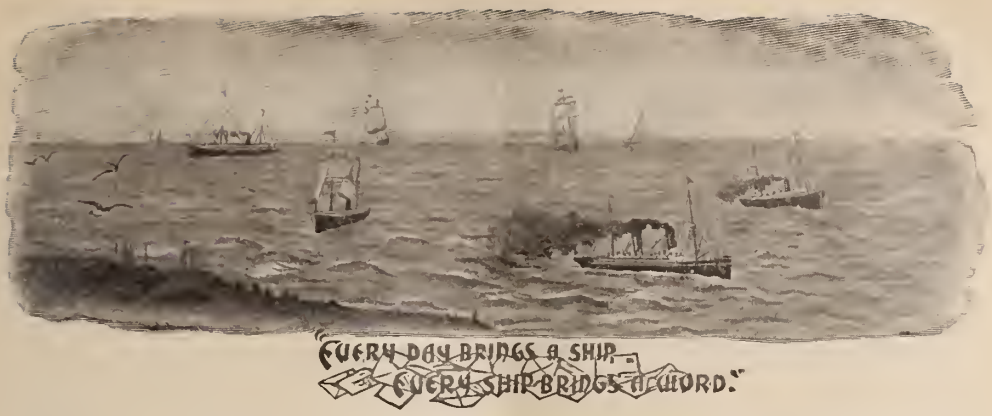
We had just settled ourselves for the night, at about eight o'clock, when such a din arose as I never heard before in my life, and hope never to hear again. The terrible noise was the shouting of a mob just ontside the Ha Ta gate. One continuous yell of "Kill, kill, kill the foreign devils!" As one lady expressed it, she felt as though she were in nothing stronger than a birdcage, while hyenas howled without. . . While every one realizes the danger, there is no one panic-stricken, whatever happens.

Indeed, there was no one who did not engage in some unselfish service. Women acted as nurses for the wounded and dying, others took charge of the cooking and serving of meals. The hard work every one had to do was a good thing for health and spirits. The principal work of the women was making sand bags.

A little boy's story: "Once a bullet fell abont twelve feet from me, and a man said, 'You better look out or else you will be killed.' I was not afraid, bnt just at night. I wish I were in it now."

A little girl's story: "We girls played hide and seek and jumped rope; the boys played soldiers. We were very fond of the marines who came to guard us. Mr. Hall was our special friend; he told us stories. We helped take care of the babies. We also helped to make sand-bags. I am very glad to be in America, but I will go back to China when God wants me to" (pp. 89, 93, 175, 257, 303, 304, 306).

L. B. A.



CHINA.

MRS. FRANK CHALFANT wrote from WEI HIEN, April 6:

Seven good steady girls were graduated from the school in January, and all are teaching now. We had the usual exercises, Mr. Mateer presenting the diplomas after some well chosen words of commendation and exhortation. An

ECHO OF BOXER DAYS

was heard, two former graduates having sent in a request from the country, that their diplomas might be duplicated, the originals having been burned at that time. When getting them ready this year, I told Mr. Chang, one of the teachers, to buy some ribbon to tie the diplomas.

"That seems a very useless custom," he said. "The girls can make no use of a piece of ribbon that size; why not give them something useful?"

"What—for instance?" I asked.

"Well, I would suggest garters," said Mr. Chang, unblushingly. I was aghast at such an idea, but as utility is paramount in China, I consented and the result was that some girls received diplomas tied with purple garters, some a diploma tied with crimson garters and some, with green! So, hereafter, I presume this school will confer upon its graduates

THE ORDER OF THE GARTER

During the New Year's vacation the girls invited all the station ladies to a feast which they planned, bought and cooked themselves. From a Chinese standpoint it was well done, and after partaking (more or less) of the twenty-four dishes of meat and vegetables, noodle soup and meat dumplings, we decided we could add "cooking" to the list of studies named on the diplomas.

A DUTIFUL AND EXECUTIVE DAUGHTER.

One of the most reliable girls in school was summoned home during vacation by the serious illness of her mother. I knew her to be most capable and a girl of sterling character, but I was *amazed* when I heard what she had done in the emergency at home. She is twenty-two, the youngest daughter of a once poor but exceedingly go-ahead woman who succeeded in adding acre to acre until she finally became well-to-do, according to Shantung standards. The father died years ago, and the mother became a Christian but has always found it hard to overcome old habits of making money her god. There were three daughters but no son, so she adopted a boy who has never repaid her in any way but made himself disagreeable, demanding a part of her estate. The old lady made a fairly just distribution of her land, giving him a good share, a smaller share to each of her three daughters and keeping enough to maintain herself in comfortable circumstances. All her affections are bound up in this youngest girl, the only one of the children who is at all filial. Her visit home quite heartened the old lady, so that she was able to get up and after much coaxing gave her consent to the daughter's return to school.

Her mother's great anxiety was, "Suppose I die while you are away;

WHO WILL GET MY COFFIN

and clothes and who will have my grave made properly? I have the money laid aside, but who can I trust to do it?" The intense anxiety which the Chinese feel over these things and the interest they exhibit in seeing their own grave-clothes is gruesome to a Westerner.

Our school-girl determined to set her mother's mind at rest, and during those three weeks at home she was a busy girl. She had wood brought to the house and, picking out what she wanted, gave orders for the best coffin that could be made. She summoned tailors, and for a week cooked for them, until the grave-clothes were all made according to her mother's ideas. She gave out the grave contract and sent the clothes to the pawn-shop

to wait until they are needed, the mother fearing that the adopted son might pawn them himself. With help of the pastor and elder, this girl sold her own share of land and has the money put away

TO PAY HER TUITION

until she leaves school next year. It cost her 20,000 cash to make the trip home and back, but, notwithstanding all she had done while at home, she paid the expense out of her own little sum of money, because her coming to school is her own preference and not her mother's wish.

MISS MARGARET B. DUNCAN, who went out last year, wrote from NINGPO, April 6:

We look eagerly for letters in every home mail. It does our hearts good to be carried away from surroundings so foreign to us in every way, and back to the homeland and friends we love.

Last Saturday morning Miss Manuella Morton and I were given our second language examination by Mr. Fitch, Mr. Shoemaker and two Chinese gentlemen. We had a little outing afterward, planned for us by Miss Annie Morton, so, leaving our jetty in Mr. Shoemaker's house-boat, by six o'clock we reached our destination, an out station, Kao Gyiao, which means High Bridge. How lovely it is to get out into the country and breathe pure air, and pick beautiful white violets and forget-me-nots for our little table on our boat! We celebrated Easter Sunday at the nice country church there, and the best part of it is, the Chinese built it themselves. It poured down rain nearly all day, but not too much for the faithful to come out to church. It was very interesting to *see* them take part in the meeting; there is so little I can understand yet, I cannot well say hear. We came home Monday refreshed, and commenced a three months' term of study, to which I give most of my time.

JAPAN.

COOKING CLASSES IN THE COUNTRY.

MRS. A. V. BRYAN wrote from MATSUYAMA of a country trip made in March:

Mr. Bryan and I have just returned from a trip in the Odzu field. During the week we were there, I held five classes for cooking, three in Odzu and two in outside villages. We taught the women to make beef soup, fried corn meal mush, rice cakes, and a stew of meat and vegetables.

FOREIGN COOKING IS THE RAGE

now, in Japan, and I hope has come to stay, for Japanese food is, much of it, indigestible and poorly cooked. So, at present, our chief bait is cooking classes, in which we try to teach the women to cook inexpensively, utilizing their own products, utensils and fire apparatus.

One afternoon we walked to Niiya, called on several Christians and had a meeting in the evening at which both Hara San, the evangelist, and Mr. Bryan preached, and I had a meeting with the women afterward. A crowd attended a similar meeting in Uchiko, where I taught a cooking class in the home of the physician of the place and became well acquainted with the women folks. They gathered like happy children around the dinner of stew and dumplings that I made for them.

Thirty-one women attended an evening meeting at Odzu, drawn in chiefly through the cooking classes.

Hara San has a wonderful gift of getting other people to work and, off in this interior place, with no resident foreigner, he has the

FINEST SUNDAY-SCHOOL

that I have ever seen in Japan. He himself teaches a Bible class of older people, while the others are divided into five or six classes under teachers who seem well prepared and in earnest. There are in all about two hundred, with good singing, good order and a hum and buzz about the school that reminded me of a live school at home.

On reaching Nagahama, as we were on our way home, we went to a hotel and I was sent for directly to teach

ANOTHER COOKING CLASS.

There was considerable delay in notifying the women of my arrival, and then, "What would I cook?" If I would wait an hour or two, they would try to catch a chicken. I suggested something simpler and asked what they had in the house. "Flour?" Oh, yes, and they brought out a bag holding about a pint of something white. "Sugar?" A servant ran to the nearest store. "Eggs?" Another servant flew to a neighbor's. Salt, they had, and a little butter in a tin. I never saw any just like it before, but concluded it *had been* butter. For a sieve, a skillet and other utensils, they continued to run in various directions over the town, and, finally, I had everything needed to make a few pancakes. Then a question arose about the bag of flour, and after passing it around, tasting, smelling, sniffing at it, they decided it was not flour but medicine and we had another wait, while some one went to buy flour.

I stood on the ground floor with the charcoal brazier on the step leading to a raised

matted floor, where sat about twenty-five men, women and children. Others stood on either side of me discussing my appearance, children behind me examined my clothing, and coolies climbed up and peeped in over the heads of others. It was a little distracting, but the rice cakes were successfully baked and the women took notes in their note-books and learned to say "rī-see kā-kee" to their satisfaction.

That evening Mr. Bryan and Hara San preached to the best audience they ever had in that place and after the meeting I had a little talk with women and girls in a back room.

Our farewell from Nagahama reminded me of scenes in the Acts. Ourselves and Hara San in a small boat with one boatman and the little group of Christians on the shore. They waved to us until we were out of sight in the early morning fog.

THE ONLY HARD THING

about a trip like this is the pain in one's knees and feet, from sitting on the floor. The visits of the missionary are a great help and encouragement to the evangelist and Christians in outside places, and attract people not yet interested in Christianity. They are, also, a help to us. Nothing has ever encouraged me more than to see the earnestness and faithfulness of Christians in some of these out-of-the way places.

KOREA.

MRS. WM. N. BLAIR wrote from PYENG YANG, May 9:

The war cloud has passed over us for the present. A few weeks ago, Japanese infantry and cavalry, cannons, boats and machinery for pontoon bridges, Red Cross supplies, and countless horses, carts, oxen, coolies, laden with provisions, filled the city and the roads both north and south. The poor Koreans who remained in the city had from half a dozen to two dozen soldiers quartered upon them, according to the size of their rooms. The Japanese were in almost every case quiet and orderly, and the inconveniences suffered were only inevitable.

Several Christians among the Japanese attended our services, and some of the officers called at our homes.

ONE PLEASANT INCIDENT

occurred at the house of Mr. Blair's teacher. Several soldiers had been making it unpleasant for families in the neighborhood, in some cases bringing their horses into the houses. Mr. Blair happening at his teacher's home one day, was seen talking with him by a Japanese petty officer who afterward came up and, writing in the Chinese character, the common medium of communication between Japanese and Koreans, asked the teacher if the man with him was not an American. Our teacher replied that he was an American Christian *moksa* (pastor) and that he himself was a Christian. The officer shook hands with him in the friendliest manner and said, "Then we are brothers," and inquiring concerning the troublesome soldiers, he sent them away. A beautiful illustration of "the tie that binds."

The Christians stood bravely through their trials and the work of the mission has been made stronger than ever. When crowds were fleeing from the city, the heathen would say, "We shall all have to become Jesus believers; they are

THE ONLY ONES NOT AFRAID."

A woman in my class told me that some soldiers took the rice which she had prepared for herself and her husband, and she was at first very angry, but when she thought how those very men might go up north and be killed, she could only love them and pray for them.

We were so thankful not to be compelled to leave our homes and the Koreans. The men are itinerating again, and even Miss Snook is making short trips to the country, alone.

You know how the big church in the city swarmed last year, and that the new church is to be built outside the south gate. Mr. Swallen and Mr. Blair are the pastors, and I have the privilege of taking charge of work for the women. Although our Sabbath Bible class was begun only two months ago, over fifty women were in attendance yesterday,

TOO MANY TO TEACH ALONE,

so already, I had to divide the class with a Korean woman. The church people bought a large, old dwelling house and, for two days, the men, working with their own hands, tore down partitions, mended and extended the walls and raised the mud floors, to provide a place for worship. But it is already overflowing, so that it has been decided to begin at once

BUILDING A NEW CHURCH,

using what funds are in hand and trusting that the rest will come as needed.

MRS. H. C. WHITING also wrote of her first year in Korea:

Each day we are more fully appreciating the privilege it is to be here. I can hardly describe my sensations at first. In the face of real heathenism it was as if I had never begun to appreciate what salvation is. It was almost like a fresh conversion. But for the gospel we

all would be as these heathen. I never realized as now that there is nothing in life worth doing except as it tends to bring fallen man to God. In the face of this we have sealed lips. Not we alone need your prayers, but all, in every land; who are learning the language, as well as those who are in the thick of the fight. We lived in California eight years, for the last six in Santa Cruz, where my husband was a practicing physician. Pray that our service here, though begun late, may continue many years.

LAOS.

ASSOCIATES AT LAST.

MRS. BRIGGS wrote from CHIENG RAI, April 4:

You will rejoice with us in our having associates again On March 18, the party arrived —the Dodds and Cornells *en route* for Chieng Tung, and the Vincents to remain with us here. What a glorious time we had! The missionaries old and new were enthusiastically greeted by all the Christians in this province. Some met them along the way and escorted them to the city, where our people turned out *en masse* to welcome them. There were beautiful decorations to honor the occasion. Over a bridge was an arch made of palm leaves, banana trees and flowers. Above the arch waved the Siamese and British flags and the red, white and blue. From the middle hung a banner which bore words of greeting. At the city gate, near our compound, was another tasteful arch, with the Stars and Stripes, and exquisite orchids among the palms and banana trees Our house, Mr. Dodd's, and others also, were decorated by the Laos Christians.

Dr. Briggs and I, with our children, met the party at a village eight miles to the south, and to make the meeting all the more joyous, we had with us Mr. Campbell of Chieng Mai and Mr. Mackay of Lakawn. These two gentlemen were just returning from a tour to the Kamoo country. Altogether we numbered *ten* missionaries and *eight* children. Chieng Rai

NEVER SAW SO MANY WHITE PEOPLE

at one time, nor such a procession as came into the city that day. After a busy two weeks here, the Chieng Tung people left us and took up the last stage of their journey.

ACCOMPANYING THEM WERE

two Laos elders and a minister, with their families, from the Chieng Rai church. These all went in the true missionary spirit to help on the new work and station.

Our new comrades are hard at work on the language and already making good progress Earnest, consecrated, sensible, musical and jolly people—we thank God for such helpers!

INDIA.

MRS. FRANK B. MCCUSKEY, whose first year in India was spent at Lahore, wrote from AMBALA, April 24:

As I write, the temperature of this room is 83 degrees; this morning at seven o'clock it was 80. This is not at all unbearable, if one does not have to go out after 10 A. M.; the evenings and nights are lovely. We are living in an old-fashioned Indian bungalow with a thatched roof. In Lahore, our house had a flat brick roof and there were water faucets in the bathrooms. We are now getting a taste of typical missionary life. Mr. McCuskey has been out into the district getting an idea of the work, where we hope to spend a good deal of time.

I have started a school for sweepers' children here in the compound. These poor creatures are so pleased with it. They have nothing to talk about, and the verses and songs they learn make them think about new things. My *ayah* is enthusiastic. She has five children and all come. This woman learns easily, keeps her children straight, scolds and even whips them, if they do not know their lessons.

I have charge of the Y. W. C. A among the Christian women. We have two Bible meetings and two sewing meetings every month. They make all the clothes for the lepers, of whom there are twenty-two in the Ambala Asylum. They have done this work for years.

SIAM.

MRS. R. O. FRANKLIN, who went out last year, writes from BANGKOK:

I was very much surprised on my arrival in Bangkok to find so much civilization. In a letter home they said I had described an American city. You see I had almost expected to step from the steamer into a jungle. Within the walls it is entirely different from the rest of the city; so much more sanitary and much prettier buildings. The lower part of Bangkok is crowded, and there is almost no attention given to the disposal of refuse.

I wish you could take a peep into my home and our work with the boys of the Christian High School. The class of nine, which graduated in January, were very nice, bright boys, and I thought a great deal of them. In our S. S. classes, they are anxious to get everything they can of Christianity. I always am so sorry when I cannot make it very clear to them. I have to teach altogether in English as yet. We take two meals with our boys, and have dinner by ourselves. Most of the boys are Eurasians and much like those in America in their tastes and manners.

HOME DEPARTMENT

IS OUT—DUX CHRISTUS, An Outline Study of Japan.

Single copy, paper, 30 cents; cloth, 50 Special rates when sold in quantity. Order from headquarters of your Board. Subjects of chapters are as follows:

1. The Island Empire.
2. The Making of the Nation.
3. The Religions of Japan.
4. Modern Christian Missions.
5. Woman's Work for Woman in Japan.
6. Forces in the Conflict.

A set of twenty-four pictures in double tone brown ink on heavy coated paper illustrates *Dux Christus;* price 25 cts. Besides a map in the book, an excellent cloth map of Japan 14x16 inches, for the wall, is offered at 15 cts. A reference library of ten standard works on Japan is furnished for $5.00; it includes such books as Gulick's *Evolution of Japan* and Peery's *Gist of Japan.*

YOUNG PEOPLE'S CONFERENCE AT WINONA PARK, IND.

A conference of leaders in missionary work, in Sunday-schools and Young People's Societies, was held at Winona Park, June 17-26. Over one hundred delegates attended, from fourteen States, and representing ten denominations. The conference was arranged on the plan of that held at Silver Bay, N. Y. Mornings were given to Bible study, a missionary institute, and study classes; the afternoons to recreation and a missionary exhibit; the evenings to missionary addresses. Among the speakers and leaders were Mr. Speer, Mr Hicks, Mr. Wishard, Mr. Vickrey, Dr. W. J. Erdman, Rev. J. W. Chapman, Rev. F. G. Coan of Persia, Dr. Gamewell of China, Bishop Warne and J. Campbell White of India, and Miss Glenn of Japan. Plans were adopted by the different denominational rallies for energetic campaigns in advancing every phase of missionary work.

SINCE LAST MONTH.

ARRIVALS:

May 24.—At Vancouver, Miss Mary Fullerton, and her sister, Dr. Anna Fullerton, from Fatehgarh, India. Address, San Francisco.

May 27.—At San Francisco, Dr. and Mrs. F. J. Pursell, from the Philippines.

June 23.—At New York, W. J. Swart, M.D., from Nakawn, Siam. Address, Mariaville, N. Y.

June 30.—At San Francisco, Miss Margaret Best, from Pyeng Yang, Korea. Address, 482 Thirteenth St., Brooklyn, N. Y.

Mrs. Cyril Ross and children, from Korea. Address. Cañon City, Colo.

Dr. Eva H. Field, from Seoul, Korea. Address not known.

At New York, Rev. Walter Lowrie and Mrs. Amelia P. Lowrie, from Paotingfu, China. Address, Warriorsmark, Pa.

At New York, Rev. C. P. Metzler, from East Shantung.

July 3.—At New York, Rev. and Mrs. Hugh Taylor and four children, from Lakawn, Laos. Address, Darlington, Indiana.

July 9.—At New York, Mr. A. G. Adams, from Africa. Address, care Mr. Hand, 156 Fifth Ave., New York.

DEPARTURES:

June 18.—From New York, Miss Jean Mackenzie, to join the Africa Mission.

June 21.—From New York, Dr. and Mrs. Ira Harris, returning to Tripoli, Syria.

Miss Nellie E. Thom, to join the Syria Mission

June 22.—From New York, Rev. and Mrs. Wm. M Dager, returning to the Africa Mission.

Dr. and Mrs. A. B. Lippert, returning to Élat, Africa.

Miss Laura Mosher, to join the Africa Mission.

Mr. Rudolph H. Hummell, to join the Africa Mission.

June 28.—From New York, Rev. and Mrs. H. C. Velte, returning to India, to be located at Saharanpur.

MARRIAGE:

June 15.—At Urumia, Persia, Miss Bertha McConaughy to Joseph P. Cochran, M.D., both of Urumia Station.

DEATH:

June —.—At Lienchow, China, Rev. E. M. Scheirer, who went out in 1902.

RESIGNATIONS:

Rev. Malbone Graham, Colombia Mission. Appointed 1894.

Mrs. Nellie Nevegold Graham. Appointed 1893.

Miss Harriet Savage, Lodiana Mission. Appointed 1888.

Miss N. J. Dean, West Persia. Appointed 1860.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted July, August, September. Also the monthly prayer-meeting July and August.

August. Prayer Union. *Prayer for more faith in God, in His power and willingness to fulfill all His promises.*

NEWARK echoes back the glad refrain from the Assembly: "Ours was the privilege and the joy; already the fruits are appearing in enkindled zeal among our auxiliaries. The obligation was all on our side. Our ladies are enthusiastic over the Assembly; its praise is in all our hearts. Chairmen of committees express gratitude for having been asked to serve; and entertainers, without exception, have spoken of the enjoyment and blessing brought by their guests. We have a handsome surplus, after meeting all expenses, to put into the treasury. Let us rejoice together."

REV. H. M. ANDREWS, straight from Woodstock School, India, gave us at May prayer-meeting the best report of that institution we have ever had. Never was the school so full and never has better work been done educationally and spiritually than during the past year. Woodstock has all the wants of a growing, high-grade boarding-school, and we wish it might be equipped, even proportionally as well as similar institutions in this country.

OUR last prayer meeting of the season, held June 21, on a bright summer morning, with a good attendance, was a rich privilege by reason of the presence of three missionary guests. Our own dear Miss Milliken, just from Japan as escort to her mother and to return in August, gave a glowing talk on the work of the Joshi Gakuin, and upon the present war as a flashlight upon Japan for the nations, showing Japan's preparedness to meet every great emergency. She asserted the missionaries' belief in Japan's ultimate triumph, since the war is waged for justice and righteousness. Rev. and Mrs. George W. Marshall of Yeung Kong, China, missionaries of one of the Germantown churches, both spoke briefly: Mrs. Marshall upon her joy in becoming ours by adoption and upon women in Yeung Kong; Mr. Marshall upon advance in the mission towards self-support, and his gratification upon the entrance into a course of training of fifteen able young Chinese men who are to be assistants in their field.

OUR president, Mrs. Thorpe, in an extended summer journey through the West, is looking in upon our sister Boards by the way. At Chicago her reception, at one of the regular meetings in Le Moyne Block, was most gratifying, and she hopes to get a glimpse of the workers in San Francisco and Portland before her return, September 1st.

THE various summer conferences will, we hope, attract many of our co-workers. Our official representatives to the first Silver Bay Conference are Mrs. J. B. Howell and Mrs. C. E. Morris; to the second, Miss Simonton of Baltimore and Miss Blatchley of Wayne; and to the summer school at Northfield, Mrs. J. A. Bogardus and Mrs. J. R. Miller.

FOR study of Japanese and Chinese in the United States see, *Schools and Colleges*, 3 cts.; *50th Anniversary of Chinese Presbyterian Mission*, free; *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Illustrated Programmes*, 5 cts. per dozen. Leaflets—*How the Chinese Girls Come to the Mission Home*, 2 cts.; *Old Blind Eyes*, 3 cts.; *Old and New China*, 2 cts.; *Evolution of the Chinese Slave Girl*, 2 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph St., every Friday at 10 A. M. Visitors welcome.

THE Thirty-Third Annual Report has been sent to the secretary of each society. It is for the use of the society; in it all will find much that interests and informs. Do you want to know where certain missionaries are located? By whom supported? When and whence sent out? Look for all of these answers on the pages giving the list of missionaries. If you would know something of the work they are doing, study the Foreign Secretaries' reports. If you would learn what special work is being done in each country, look over the list of Special Objects. Then to see whether you or your society, local, presbyterial or synodical, have kept your pledges, study the tabulated lists. You will find much to stimulate you between the covers. Do not neglect the covers, either; if the last page is studied, letters will not be going to the wrong officers.

WHEN your Annual Report reaches you, if there are errors of any kind in the report of *your* society, please send the proper correction to Mrs. D. B. Wells, at Room 48. This help on your part is needed for the benefit of the work both this year and next.

THE Board has arranged for one year to use the services of Miss Grace Curtis Glenn, who has been for seven years a missionary in Japan. She will give this year to speaking in the interests of our work, especially among the young people. Requests for her services may be addressed to her, at Room 48, Le Moyne Block, Chicago.

THE missionary society at Boulder, Montana, furnishes an illustration of one way to *enlist the aid and sympathies of outsiders.* The loan of Chinese decorations was solicited by calls from house to house, and invitations were extended broadcast to a Chinese tea, held on Chinese New Year's. Many beautiful curios were proffered for the occasion, some of them declined, on account of their delicacy. Vases, screen fans, silks, idols in glass cases and numerous lanterns were skillfully arranged by the decorators. "The afternoon brought so many ladies, that were strangers to missions, that the president asked several of the members to sit together and be ready to follow in prayer. Short clippings on China were furnished to half a dozen visitors who read them with interest, and ready words upon missions in China were spoken with vivacity by members who had given hours to careful preparation. Two young ladies in Chinese costume served Chinese tea in Chinese cups, hot rice and cocoanut candy. A generous offering was received."

Syria, East of the Jordan, price 2 cts., is written by one who has made a personal study of the land.

HELPS for the month: *Questions and Answers*, 5 cts.; *Schools and Colleges*, 4 cts.; *Old and New China*, 2 cts.; *Evolution of the Chinese Slave Girl*, 2 cts.; *How Chinese Girls Come to the Mission Home*, 2 cts., 10 cts. per doz. Send orders to Miss S. B. Stebbins, Office Secretary, above address.

THE new volume of United Study, *Dux Christus, an Outline Study of Japan*, paper 30 cts., cloth 50 cts., are now ready.

From New York.

Wednesday meetings are omitted during August and September. The rooms will be open all summer except on Saturday afternoons. Send letters to 156 Fifth Ave., Room 818.

THE Annual Reports have been distributed and it is hoped will be carefully read and kept for reference. It is recommended that presbyterial officers note the blanks in the columns for contributions and unitedly endeavor to prevent their recurrence. A comparison with the report of the previous year is always enlightening.

THOSE societies which have not already supplied themselves with the *summer offering* envelopes and leaflets can obtain them by application to our office, Room 818. The recent memorial of the Evangelical Union in the Philippines, calling for "more prayer, more workers and greatly increased gifts for the work of God in these islands," should meet with a prompt response. This is in part the object of the offering.

IT was a great pleasure at the June Conference to meet and welcome our new missionaries. Four are appointed to China: Miss Gold, who is to marry Rev. Edwin C. Hawley; Miss Mabel Milham, to marry Dr. Chas. K. Roy; Miss Mennie and Mrs. F. W. Bibb, whom we are to share with the Philadelphia Society. Miss M. J. MacDonald is assigned to the Punjab and Miss Cuthbertson to the Furrukhabad Mission, India. Our new missionary in the Philippines, Mrs. W. O. McIntire, is already on the field. Miss Jean Mackenzie sailed on the 18th of June for Africa, and Dr. and Mrs. Lippert, the 22d, returning to their field.

Our loving thoughts and prayers go with these dear friends. Let us not forget the responsibility for more liberal giving entailed upon us at home by the going forth of these, our representatives.

ANY one having a typewriter which is at the disposal of a missionary in China, is asked to communicate with Miss Alice M. Davison, Special Object Secretary.

From Northern New York.

WHILE this is the month when our workers are scattered, we trust this does not mean that all thought and care for our work has been, for the time being, dropped. Rather we hope that in this leisure we are all planning larger things for our individual societies. Shall it not be the aim of each member to so use her influence that, with God's blessing, her society shall become a greater factor in the work than ever before? Let none of us be content with doing this year just what we did last. Let there be united prayer for more consecration and devotion for the Master's service and for more intelligent and efficient work and workers.

AT the very beginning of the fall work there should be earnest effort to increase the circulation of WOMAN'S WORK and *Over Sea and Land*. Our aim should be a copy in every family within our bounds, until there is a wider circulation of our missionary literature, and consequently a knowledge of the work and the needs of the workers.

The doors of opportunity were never wider open than now. Shall we not resolve to have our share in going up and possessing the land for our Lord and Master?

WE hope to announce arrangements for the fall meeting next month, when we are hoping for the pleasure of having Mr. Lingle with us and welcoming him back to the homeland.

From St. Louis.

Meetings at 10 A. M. the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

WE are glad to be able to say that many of our visiting friends are availing themselves of our invitation to meet with us on regular Board-meeting days. Mrs. Geo. C. Kersten of Bennington, Kan., and Mrs Crawford of Bartlett, Kan., as well as Miss Dobbs of Arizona, were with us each at one meeting in June, while Mrs. S. H. Fuller, formerly of Chicago, now of San José, Cal., was present both times. Mrs. Fuller's daughter and son in law are missionaries at Pyeng Yang, Korea, and her words of enthusiasm and hope, as well as her tender prayers, were very inspiring to us. We hope others will be encouraged to meet with us also; the Board of the Southwest takes no summer vacation.

MISS EDNAH COLE was with us the last meeting in June. Miss Cole is taking a well-earned vacation after a long absence in Bangkok, Siam. With her was a little Siamese girl of five or six years, whose mother gave her to Miss Cole on her deathbed, in order that the child might be properly trained. The father defrays her expenses in part. She is a very bright, interesting littl · girl, and Miss Cole is planning, we believe, to leave her in this country to be educated.

MISS WILSON, who resigned from the Laos Mission on account of illness, was also with us. Her father, Dr. Jonathan Wilson, is one of our pioneers among that people, and has translated many hymns into the native language.

MRS. HUNTER CORBETT writes of wonderful Bible study classes among the women of Chefoo, China, which are being conducted by her and Dr. Cooper. She bears strong testimony to the assistance furnished her by the native Christian women, in preaching and teaching the Word at these meetings.

From San Francisco.

Public meeting at 920 Sacramento St. the first Monday in each month at 10.30 A. M. and 1.15 P. M. All are invited. Executive Committee, third Monday.

THE Occidental Board thought to have a summer vacation, like our Eastern Boards, though of one month only, as the Fourth of July interfered with our regular meeting. But no! the Student Volunteers of the Stanford and Berkeley universities and the girls of our churches must work during their school holidays. Capitola, near Santa Cruz, is becoming noted for its "June Conference" for students, and this year it is full of missionary enthusiasm. Mrs. Mindora Berry Goodwin gives a report of special interest. Miss Conde, a member of the National Committee of which Mr. Mott is chairman, is there, and Miss Cole in charge of the Missionary Conference. Our churches must increase their gifts, for they may soon be asked to support a host of these young women as foreign missionaries.

MRS. GOODWIN took our singer, Suey Lin, with her to the conference, and she says: "Not only her singing but her whole bearing and manner while there made a deep impression upon the hundreds of college girls assembled and they will never forget her. She was to many of them the strongest missionary sermon they had ever had presented. I feel sure their prayers will follow her in her work in China." Mrs. Goodwin suggests that Mrs. F. H. Robinson, our chairman of Missionary Committee, open a correspondence, keeping these college women in touch with the Occidental Board until the time comes for them to go out to their fields. Mrs. Robinson's own daughter, Lucy Margaret, is one of the lovely girls of the Volunteers. Miss Anna Rae Mills, daughter of a pastor in San José, is one of the leaders and is planning with other Volunteers to speak on missions during her vacation. Miss Stillson, from Nebraska, a Stanford student, is another; Miss Salisbury of Los Angeles, a State officer, another; Miss Brown of Stanford, State Secretary for Y. W. C. A., and many others we would name if we had the space. Let there be prayers for these young women.

OUR *July meeting* on the 6th, Wednesday, instead of Monday, will be in the interest of the *young people of the "Volunteers."*

MRS. I. M. CONDIT, one of the founders of the Occidental Board (1873) and a secretary to the present time, resigns her position, much to the regret of her co-workers here for so many years, and also to our constituency throughout the State. Dr. Condit must retire from the heaviest part of the mission for the Chinese, because of failing health. He will still care for the Oakland Mission and occupies the mission residence next door to the chapel.

Two gatherings were held in the church here, at each of which the house was packed; one where love, and gratitude, and gifts were lavished upon the missionaries for so many years; the other to welcome the missionary from Chiningchow, China, Rev J. H. Laughlin, his wife and daughter, to what will be to them a new work in a new field, filling the place occupied formerly by Dr. Spear, Dr. Loomis and Dr. Condit. And so the work moves on, for pioneers are not immortal.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

OUR Field Secretary, Miss Julia Hatch, spent a part of her vacation at the Christian Endeavor Convention, Winona. She hoped at this grand missionary rally of consecrated young people to gain new knowledge and inspiration for the Master's service. May the work in this field receive new impetus as a result of her visit. May it be the desire and plan of every worker during the pleasant summer time, whether she spends it in crowded throng or far in some quiet nook, or simply at home, that she may be given renewed strength and zeal for the year's work.

THE last popular meeting of the North Pacific Board, before the summer vacation, was most interesting and profitable. Miss Julia Fraser of the Home Board gave a talk on work among the mountaineers Unusual prominence was given to this meeting, as it was the last at which Dr. and Mrs. Hunter Wells would be present. They expect to return with their two children to Korea, sailing from Seattle, August 9. Far-away Korea has been brought very near to us, during their home visit. The people of Korea are so near the hearts of Dr. and Mrs. Wells, and they are so interested in the splendid work being done among Koreans, that they were always willing to open up to us new chapters in the lives of these interesting people. Dr. Wells spoke of wonderful progress in northern Korea. Notwithstanding the war, 365 persons were baptized since January 1. Of these, 110 were in Pyeng Yang church and at one service. This is the church which has a congregation of from 1,200 to 1,800 persons, with from 1,000 to 1,200 regularly at prayer meeting. Dr. Wells also spoke of the urgent need of a hospital plant. The house formerly used is quite inadequate, and is now used as a girls' boarding-school. Pyeng Yang is the only station in Korea unprovided with a hospital. It is needed at once, for conditions produced by the war make it urgent.

Dr. and Mrs. Wells are most enthusiastic over work there, and are anxious to return, notwithstanding the danger and risks on account of the war. Dr. Wells treated one thousand patients a year at a cost of about $400 to the church.

NEW AUXILIARIES AND BANDS.

COLORADO.

Laporte Ch.
Valverde Ch.

ILLINOIS.

Butler, Helping Hands.
Chicago, Ch. of the Covenant, Children's Band.
Chicago, 52d Ave., Sunbeam Mission.
" Millard Ave., Band.
Deerfield.
Dixon, Candle Lighters, re-org.
Evanston, 1st Ch., Girls' Guild, Willing Workers.
Hersman, Boys' and Girls' Band.
Jacksonville, State St. Ch., Investors.
Kewanee.
Norwood, Band.

INDIANA.

Ambia.
Beulah Ch., Steady Streams.
Bloomington, Walnut St. Ch., Band.
Center Grove.
Crawfordsville, Memorial Ch.

Fowler, re-org.
Indianapolis, Tabernacle Club.
Jonesboro.
Kirklin, re-org.
Linton.
Mt. Carmel, re-org.
Oxford, re-org.
Spencer, Band.
West Lebanon.

IOWA.
Alta, Young Ladies.
Attalissa, Band.
Cedar Rapids, Memorial Ch.
Eden, German Ch.
Groveland.
Keokuk, Westminster Ch., Golden Rule Band.
Kossuth, Willing Workers.
Milton.
Moulton.
Nemaha, Dew Drops.
New Albin.
Saline, re-org.
Seymour.
West Liberty, Band.

MICHIGAN.
Conway, Young Ladies' Circle.
Ida.
La Salle.
Marshall, W. T. H. Circle.
Palmyra, Sunshine Band.
Raisen, Band.

MINNESOTA.
Alpha, I. N. S. Band.
Deerhorn, King's Daughters.
Forest Lake, Busy Bees.
Fremont, re-org.
Grand Rapids.
Minneapolis, Oliver Ch., Sunbeam Bd.
Mora.
St. Paul, Bethlehem Ch., Busy Bees.
" Central Ch., "
" Dayton Ave. Ch., Busy Bees.
" 1st Ch., "
" House of Hope Ch., "
" Knox Ch., "
" Macalester Ch., "
St. James, Y. L. Band.
Stillwater, Busy Bees.
Western.
White Bear Lake, Busy Bees.
Worthington, Bethlehem Star Band.

MONTANA.
White Sulphur Springs.

NEBRASKA.
Columbus, re-org.
Kearney, Band.
Omaha, Clifton Hills, Young Women.
" Dundee Place.
" 1st Ch., India Givers.
" Westminster, Young Women.
Unity, Willing Workers.
Utica, re-org.

NORTH DAKOTA.
Bisbee, St. Paul's Ch.
Jamestown, re-org.
Langdon.
Larimore.

SOUTH DAKOTA.
Mitchell, re-org.
" Band.
Pierpont, Margaret Band.
Sioux Falls, Band.

WISCONSIN.
Hurley.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1904.

[PRESBYTERIES IN SMALL CAPITALS. *Thank Offering.]

BALTIMORE.—Baltimore, 1st, 54.80; 2d, 34.85, Willing Hearts Aux., 13; Aisquith St., C.E., 10; Boundary Ave., 47.82; Broadway, C.E., 2; Brown Mem'l, 300, Mrs. E. P. S. Jones Aux., 8; Central, 12.50; Covenant, C.E., 2.50; Roland Park, Bd., 15; Chestnut Grove, C.E., 3; Hagerstown, 3, $506.47

BLAIRSVILLE.—Beulah, 11.50; Blairsville, 44.05; Braddock, Calvary, 7.85; Cross Roads, 4; Derry, 9.45; Fairfield, 6; Greensburg, Westminster, 8; Harrison City, 10; Irwin, 6.43, C.E., 20; Johnstown, 1st, 25, Y.L.B., 10, I Will Try, 5.43; Laurel Ave., 7.60; Murrysville, C.E., 20; New Alexandria, 10; Poke Run, 5, Silver Links, 2, C.E., 27, 239.31

CATAWBA.—Biddleville, 1.00

CLEVELAND.—Cleveland, Woodland Ave., 25, Ladies' Benevolent Soc., 25, King's Daughters and Sons, 15, 65.00

GRAFTON.—Oakland, C.E., 5.00

NEW BRUNSWICK.—Trenton, 2d, C.E. Jr., 2.50

PARKERSBURG.—Parkersburg, 1st, 15; Ravenswood, 2.90; Sistersville, 1st, 11.26; Spencer 2.82, Juvenile Soc., 31 cts., 32.29

PHILADELPHIA.—Harper Mem'l, C.E., 12.50; Richmond, C.E., 5, 17.50

PITTSBURG AND ALLEG. COM.—Valley, C.E., 5.00

SHENANGO.—Clarksville, C.E., 12.50; Neshannock, 17; New Castle, 1st, Helena Bd., 20; Central, 11.50; Princeton, C.E., 5; Sharpsville, 10, 76.00

UNION.—Erin, 3.75; Fort Saunders, 1; Hopewell, 3; Knoxville, 2d, 26; 4th, 12.10; 5th, 2; Mt. Zion, 2.50; New Providence, 15; Rockford, 1.50; Shannondale, 12.50; Spring Place, 3; Westminster, 2.50, 84.85

WASHINGTON CITY.—Anacostia, Garden Mem'l, 5.40, Y. L.C., 2.86; Ballston, Va., 3; Berwyn, Md., 2.18; Clifton, Va., 1.15, Band, 50 cts.; Eckington, D. C., 10, C.E., 3.66, C. E. Jr., 3.50, L.L.B., 50 cts.; Falls Church, Va., 15; Hyattsville, Md., 5; Kensington, Warner Mem'l, 7; Manassas, Va., 7.20, C.E., 1.50; Neelsville, Md., 10; Riverdale, Md., C.E., 2; Takoma Park, D. C., 4.25; Vienna, Va., C.E., 1; Washington, 1st, C.E., 6.25, C.E. Jr., 1; 4th, 68.52, C.E., 2.25, Jr. Miss. Soc., 23.17, L.L.B., 1; 6th, 20, Cheerful Givers, 20; 15th St., 5; Assembly, 10, C.E., 5.52; Covenant, 318.02, League of the Covenant, 50, Covenant Bd., 1.50, Y.L. Bible Cl., 25, C.E., 31.50, C.E. Jr., 4.25; Eastern, 10, Y.P.C., 3.75, Eastern Guild, 12.50, C.E. Jr., 1.25; Gunton Temple, 13.80, Little Helpers, 3.30, C.E. Jr., 1.75; Heights, 5, Lawrence Hunt Bd., 15; Metropolitan, 50, Mateer Bd., 35, Inasmuch Aux., 5; New York Ave., 125, Y.W. Guild, 25, L.L.B., 1.50, C.E., 5.25; Bethany Chapel, 3.06, Current Events, 5, C.E., 2; North, 7.50; Western, 15, C.E., 12.47; West St., 32; Westminster, C.E., 4.75, 1,113.56

WESTMINSTER.—Lancaster Mem'l, C.E., C.E. Int. and C. E. Jr., 30.00

MISCELLANEOUS.—The Mission's Friend, 30; for Inv. in Memory of Mrs. T. H. Robinson, 1,000; A Lady, Lowellville, O., 10; Emma S. Farr Estate, 2,500; Int., 492.10, 4,032.10

Total for June, 1904, $6,210.58
Total since May 1, 1904, 8,551.08

ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.

July 1, 1904.

A Friend sent $3 for Miss West's Calendars, and the Aux. of Piqua, O., sent $18 to Dr. Irvin for sewing machine for Junkin Mem'l Hospital, Fusan, Korea.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1904.

*Indicates gifts for objects outside of appropriations.

ABERDEEN.—Aberdeen, 8, Jr. C.E., 3; Britton, 6; Eureka, 8.50; Evarts, C.E., 1, Jr. C.E., 1; Groton, 10, C.E., 10; Langford, 2; Pierpont, 4, C.E., 1.68, $55.18

ADAMS.—Hallock, 6.00

BOISE.—Boise, 1st, C.E., 37.50

BOX BUTTE.—Rushville, 2.25; Union Star, 3; Valentine, 75 cts., 6.00

CENTRAL DAKOTA.—Flandreau, C.E., 1.95, Jr. C.E., 1; Huron, Jr. C.E., 5.75; Ouida, 1.25; Rose Hill, 2.50, 12.45

CHICAGO.—Chicago, Anon., 5; 1st, 2; 4th, 59.75; 6th, Jr. C.E., 3; 9th, 3; 41st St. Ch., 20.70; Ch. of the Covenant, 14; Calvary Ch., 4.88; Lake View, 25; La Grange, 2; Millard Ave., 2.50; Normal Park, 15; Ridgeway Ave. Ch., 3.50; Scotch-Westminster Ch., C.E., 10; South Park Ch., 6.25; Woodlawn, 26.21, Jr. C. E., 5; Joliet, 1st, 28; Oak Park, 75; Lake Forest, 50; Manteno, 5.20; Waukegan, 12.65, 378.64

COUNCIL BLUFFS.—Audubon, 1st, Jr. C.E., 5.66

DETROIT.—Ann Arbor, 55; Dearborn, Westm'r League, 2.50; Detroit, Bethany Ch., C.E., 12.50; Central Ch., 25; 1st, 40, C.E., 13.40; Forest Ave. Ch., W.U., 17.63, Westminster League, 12.33; Fort St. Ch., Westm'r League, 37.50; Immanuel Ch., 8.60, C.E., 15.55; Jefferson Ave. Ch., C.E., 25.50; Mem'l Ch., 13.27, C.E., 1.75; Scovel Mem'l Ch., 30; Westm'r Ch., 35, East Side Guild Assn., 12.50; Milford, 12; Mt. Clemens, C.E., 10, Jr. C.E., 6.78; Pontiac, 9.35; S. Lyons, 13.58; Wyandotte, C.E., 9; Ypsilanti, 50, 468.76

DULUTH.—Carlton, McNair Mem'l Soc., 5; Duluth, 1st, 18.50; 2d, 5; Glen Avon, 4.95; Lakeside, Irvin Soc., 21.88, C.E., 4.80; Westm'r Ch., 1.25; Mora Ch., 4; Sandstone, 5; Two Harbors, 2.53, 72.91

GRAND RAPIDS.—Grand Haven, 3.03; Grand Rapids, 1st, 12; Westm'r Ch., 17, C.E., 6; Immanuel Ch., 2, C.E., 2.50; 3d, 2; Hesperia, 2.93; Ionia, 4.50, C.E., 1.75; Spring Lake, 1; Montague, 50 cts., 55.21

INDIANAPOLIS.—Indianapolis, 2d, Mr. Wm. S. Hubbard, 481.25

IOWA CITY.—Keota, C.E., 11.14; Summit, C.E., 5; West Branch, 7.35; Williamsburg, C.E., 7, 30.49

KEARNEY.—Wilson Mem'l Ch., C.E., 20.00

MILWAUKEE.—Beaver Dam, 1st, 3; Manitowoc, 12; Milwaukee, Berean Ch., C.E., 2.61; Bethany Ch., C.E., 5; Calvary Ch., 5.75; Grace Ch., C.E., 75 cts.; Racine, C.E., 6; Waukesha, 8, 43.11

OMAHA.—Bellevue, C.E., 5; Craig, 1.38; Columbus, C.E., 1.64; Divide Center, 2; Fremont, C.E., 1.25; Lyons, 1.72; Marietta, 3.68; Monroe, C.E., 4.18; Omaha, Castellar St. Ch., 4; Dundee Ch., 2.20; 1st German, 1.60; 1st, 32.28, C.E., 16.50, Individual Givers, 30.75; Knox Ch., 13.70; 2d, 8.40, C. E., 1.20; Lowe Ave. Ch., 11; Westm'r Ch., 18.16, Y.W.S., 1.50; Schuyler, 7.20; Silver Creek, 1.50; South Omaha, 7; Tekamah, 3.20; Waterloo, 2.98, 184.02

PEMBINA.—Emerado, Jr. C.E., 8; Tyner, C.E., 10, 18.00

PUEBLO.—Colorado Springs, 2d, 7; Cripple Creek, 2; Lamar, C.E., 10; La Junta, 5; Monument, 2.50; Pueblo, 1st, 8.50, Helpers, 3.75; Mesa Ch., 12.50; Westm'r Ch., 7.50; Rocky Ford, 2.50; Walsenburg, 1.25, 62.50

ST. CLOUD.—Brown's Valley, 5.50; Willmar, 7.38, 12.88

ST. PAUL.—St. Paul, Central Ch., 11, C.E., 50; 1st, C.E., 5.54; House of Hope Ch., 158; Westm'r Ch., 5, 229.54

SOUTHERN DAKOTA.—Alexandria, 1; Bridgewater, 8, Prairie Gleaners, 1; Canistota, 20, Bd., 2; Hurley, Harmony Ch., 5; Mitchell, 8.61; Parker, 6.19, Cheerful Workers, 1.45,

C.E., 5, 58.25
WATERLOO.—Waterloo, 100.00
WINNEBAGO.—Fond du Lac, Bd., 2.91, C.E., 5; Marinette, 25, Y.L.S., 2.45; West Merrill, 1; Oconto, 31, C.E., 35; Oshkosh, 5; Omro, 1.40; Stevens Point, C.E., 10, 118.76
MISCELLANEOUS.—Chicago, Miss Crisler, 53; Northcote, Minn., Miss Ida Armstrong, 25 cts., 53.25

Total for month, $2,510.36
Total receipts since April 20, 3,689.44

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1904.

* Indicates Summer Offering.

BINGHAMTON.—Binghamton, 1st, 87.50, C.E., 15; Cortland, 30.20; Nineveh, C.E., 10; Owego, 25; Waverly, 30, $197.70
BOSTON.—Barre, C.E., 2.50; Boston, East Boston, 20, C. E., 12.50; 1st, 25, Miss'y Circle, 10, Hershey Bd., 4; Roxbury, 14, C.E., 25, Jr. C.E., 6; Scotch, 10; Fall River, Globe, Busy Bees, 5; Haverhill, 5, C.E., 12.50; Lowell, C.E., 25, Jr. C.E., 2.50; Providence, 1st, C.E., 1.25; Waltham, 1st, C.E., 12.50; Presbyterial Soc., Collection, 5.78, 194.53
BUFFALO.—Buffalo, North, 10; Gowanda, 11, C.E., 6, King's Daughters, 3; A Friend, 135. 165.00
CAYUGA.—Auburn, 1st, 25, Y.P.M. Soc., 10; 2d, 20; Dryden, 2.50, 57.50
GENESEE.—Attica, 8.15, Miss. Bd., 9; Batavia, 50; Bethany, 4; Castile, 7.54; Warsaw, 8, 86.69
GENEVA.—Canandaigna, Persia Bd., 25; Geneva, 1st, 6.25; North, 6.25, Y.L., 12.50; Penn Yan, 72; Seneca Castle, C.E., 5; Stanley, Seneca, C.E., 5; Trumansburg, 24.50; Waterloo, 10; Miscellaneous, 3, 169.50
LONG ISLAND.—Bridgehampton, 22.80; Cutchogue, 4; Mattituck, C.E., 3; Port Jefferson, C.E., 7.51; Shelter Island, Whatsoever Bd., 2.50; Southampton, 12.11, C.E., 7.30, 59.22
LYONS.—Lyons, 5.94; Marion, Mrs. Seeley, 100; Newark, 21; Rose, C.E., 5; Wolcott, 25, 156.94
MORRIS AND ORANGE.—Morristown, South St., 156.25
NASSAU.—Glen Cove, 20; Hempstead, Y.L. Soc., 9; Huntington, 1st, Y.M. Soc., 7.50; Springfield, 2.50, 39.00
NEW YORK.—New York, Brick, Y.W. Soc., 50; Central, Int. C.E., 25; Covenant, *10; 4th Ave., C.E., 175; Madison Ave., 100, Alexander Miss. Bd., 45; Madison Square, 600; Mizpah Chap., 5; People's Tabernacle, 28.10; Puritans, Puritan Guild, 25; Rutgers, King's Messengers, 65; Olivet, *35, 10, 1,173.10
NORTH RIVER.—Wappinger's Falls, Jr. C.E., 1.30
ROCHESTER.—Geneseo, 25; Pittsford, 25; Rochester, Brick, 25, Y.W., 40; Calvary, 6.25; 3d, *25, C.E., 3.10; Westminster, 10, 159.35
STEUBEN.—Arkport, 10; Atlanta, 2.50, *1; Avoca, 1.50, C. E., 6.25; Corning, Y.L., 20; Hammondsport, 9; Hornellsville, 1st, 25; Howard, 5; Jasper, C.E., 1, 81.25
SYRACUSE.—Cazenovia, C.E., 6.16; Chittenango, Willing Workers, 5; East Syracuse, 5; Fayetteville, 11.71; Mexico, C.E., 8; Syracuse, 4th, 57.50; Park, C.E., 12.25; South, 10, 115.62
UTICA.—Boonville, 25; Clinton, 10; Ilion, 20; Kirkland, 11; Knoxboro, Hallie Bd., 2; Redfield, C.E., 5; Rome, Mrs. A. Ethridge, 25; Turin, 10; Utica, Bethany, C.E., 10, Infant Dept., 66; 1st, S.S., 7.06; Memorial, Mrs. G. L. Curran, 25; Waterville, 75; Whitesboro, 5, S.S., 5; Utica Branch, 25, 326.06
WESTCHESTER.—Harrison, C.E., 5; Irvington, Hope Chapel, C.E., 5; Mt. Vernon, 42.55; New Rochelle, 1st, 9; North Ave., 23.75; Peekskill, 1st and 2d, 25; 2d, C.E., 10; Pelham Manor, Huguenot Mem'l, 6.25, *6.25; Rye, 43; White Plains, C.E., 7.50; Yonkers, 1st, Jr. C.E., 5; Westminster, 28.25, Y.P. Ass., 10, 226.55
MISCELLANEOUS.—Coll. Prayer-meeting, 8.60; East Bloomfield, *28.45; Int. Wheeler Fund, 100, 137.05
LEGACY.—Mrs. Mary L. McCauley, 500.00

Total for month, $4,002.61
Total to date, 10,464.44

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending June 24, 1904.

AUSTIN.—El Paso, 2.50; San Antonio, 5.40; Taylor, 5, $12.90
CIMARRON.—Watonga, 1.75; Woodward, 2.25, 4.00
EMPORIA.—White City, C.E., 9.46
HANNIBAL.—Hannibal, 9.25; Moberly, 7.27, C.E., 5; Macon, 2; New Cambria, 4.55, 28.07
HIGHLAND.—Effingham, 2; Frankfort, 2.50; Highland, 1.80; Holton, 10.15; Horton, 10.45; Washington, 2.50, 29.40
LARNED.—Arlington, Y.L.B., 3; Garden City, 7.50; Halstead, 13.45; Hutchinson, 10.50, C.E., 3.50; Lakin, 1.35; Lyons, 5, C.E., 1.00; McPherson, 3.53, C.E., 2.50; Ness City, 75 cts., C.E., 1.62; Pratt, 3.20; Roxbury, 3.50; Spearville, 1.65; Sterling, 1.95, 61.90
NEOSHO.—Chetopa, 6; Ft. Scott, C.E., 4.50; Humboldt, 9.72; Independence, 6.50; McCune, C.E., 3; Ottawa, 2, C.E., 5; Princeton, 5; Parsons, 5; Richmond, 5; Toronto, C.E., 3; Presbyterial Soc., 5, 59.72
RIO GRANDE.—Alamagordo, Jr. C.E., 4.50; Rosswell, 12.50, 17.00
SEQUOYAH.—Ft. Gibson, 10; Muskogee, 6; Sallisaw, 4; Tulsa, 2.25; Vinita, 2.40, 24.65
ST. LOUIS.—Ferguson, 4.15; Kirkwood, 15.70, Golden Links, 10; Pacific, Jr. C.E., 1.50; Sulphur Springs, 3.25; Union, 5; Washington, C.E., 3; Webster Groves, 8.40; White Water, 2; St. Louis, Carondelet, 8, C.E., 1; Cote Brilliante, 4.50, C.E., 4; Covenant, 2; Curby Mem'l, 7.10, C.E., 7.95; 1st, Y.L.G., 15, C.E., 15, Girls' Club, 2; 1st German, 15, C.E., 1.50, Jr. C.E., 1; Forest Park, Y.L.S., 19.60; Grace, 4.35, C.E., 2.20; Laf. Park, 14.84, Y.L.S., 7, C.E., 10, Jr. C. E., 2, P.M.S.S., 6.60; Lee Ave., Jr. C.E., 50 cts.; Markham Mem'l, 5, C.E., 10; Mem'l Tabernacle, 4, C.E., 5, Rays of Light, 1, Helping Hands, 1.50; North, C.E., 5; Oak Hill, 2; Pope Ave., C.E., 1.25; 2d, 354.50, C.E., 15.50; Tyler Pl., 10, C.E., 4, Miss. Bd., 1.15; Wash. and Comp., 125, C.E., 372.25, S.S., 50; West Ch., 100, Y.P.M.S., 14.50; Winnebago, 2.67, C.E., 3, 1,291.46
MISCELLANEOUS.—Interest, 6.50; Refunded, 2.05; Subscriptions for *Quarterly*, 17.35, 25.90

Total for month, $1,560.96
Total to date, 1,954.26

MRS. WM. BURG, *Treas.*,
June 24, 1904. 1756 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1904.

BENICIA.—Blue Lake, C.E., 2; Covelo, Jr. C.E., 1; Eureka, C.E., 1.50; Hoopa, 3.25; Napa, 6; Westminster, C.E., 8.90; San Anselmo, 5, C.E., 2.75; San Rafael, 38; Santa Rosa, 25, Jr. C.E., 5; St. Helena, C.E., 2.50, Jr. C.E., 50 cts., $104.40
LOS ANGELES.—Azusa, 7.50; Coronado, 6.50; El Cajon, C. E., 4; Hollywood, 5; Glendale, 5; Inglewood, C.E., 6; Long Beach, 20, C.E., 10; Los Angeles, 1st, C.E., 5; Bethany, 2.50; Bethesda, 10; Boyle Heights, 25; Central, 15; Grandview, 25; Highland Park, 87; Immanuel, 122, C.E., 106.25, Young Ladies' Soc., 16; Monrovia, C.E., 4; Orange, 5; Pacific Beach, 80 cts.; Pasadena, 1st, 666; So. Pasadena, Calvary, 2; Pomona, 5; San Diego, 29.50; Santa Ana, 12.75, C.E., 10; Santa Monica, 3.05; Tustin, 5, 1,220.85
OAKLAND.—Alden, Immanuel, 6.25; Berkeley, 1st, 26, C. E., 44.50; Danville, 16.25; Frnitvale, 1.50; Haywards, 18.75, Helping Hands, 5, Scattered Helpers, 1; Oakland, 1st, 47, C. E., 10.25; Brooklyn Ch., 5, K.D., 10; San Leandro, 2, C.E., 5; South Berkeley, 5; Miscellaneous, 16.50, 220.00
RIVERSIDE.—Beanmont, 4; Colton, 5; Ontario, Westminster, 2.50, C.E., 2.34; Redlands, 31.71, C.E., 7.50, Int. C.E., 2.50, Jr. C.E., 1.70; Riverside, Arlington, 10; Calvary, 25, C. E., 16.50; San Bernardino, 21; Upland, 2.50, 132.25
SACRAMENTO.—Chico, 18, C.E., 6.25, Int. C.E., 7.50; Colusa, 2.50; Elk Grove, 4.50; Redding, 6.50, C.E., 1.50; Sacramento, Fremont Park, 11, C.E., 6; Westminster, 7.90, C.E., 2.25; Tehama, 17.70, C.E., 2.50, Int. C.E., 75 cts.; Vacaville, 3, 97.85
SAN FRANCISCO.—San Francisco, 1st, 105, C.E., 40, Baby Band, 2; Calvary, 126.50, C.E., 40, Baby Band, 10; Franklin, 10; Holly Park, 5, C.E., 5; Howard, 46.50, C.E., 5, Baby Bd., 3; Lebanon, 21.25, C.E., 1.75; Memorial, 1.50, Baby Bd., 1; Mizpah, 4, C.E., 2.25; St. John, 5; Trinity, 37; Westminster, 25, C.E., 4.35, 501.10
SAN JOSÉ.—Boulder Creek, C.E., 1.35; Gilroy, 2; Los Gatos, 8, C.E., 10; Monterey, C.E., 2; Palo Alto, C.E., 1.60; San José, 1st, 25.95, Int. C.E., 1.50; 2d, 19.60, Int. C.E., 3; San Luis Obispo, 6.25; Santa Clara, 10, Baby Bd., 2, 93.25
SANTA BARBARA.—Ballard and Santa Ynez Valley, 1.60; Carpenteria, 8, C.E., 9.25; Montecito, 3; Nordhoff, 3.75; Penrose, C.E., Fremontville, 5; Santa Barbara, 15; Ventura, 5, 50.60
STOCKTON.—Fowler, 6.10, Baby Bd., 20; Fresno, 20.75, C. E., 15, Baby Bd., 12; Madera, 14.40; Merced, 5; Sanger, 1.20; Stockton, C.E., 5; Woodbridge, 1, 100.45
MISCELLANEOUS.—Mr. Chas. Elliott Wheeler, Saginaw, Mich., 5.00

Total for three months, $2,525.75

MRS. E. G. DENNISTON, *Treas.*,
June 25, 1904. 920 Sacramento St., San Francisco, Cal.

DATE DUE

DEMCO 38-297